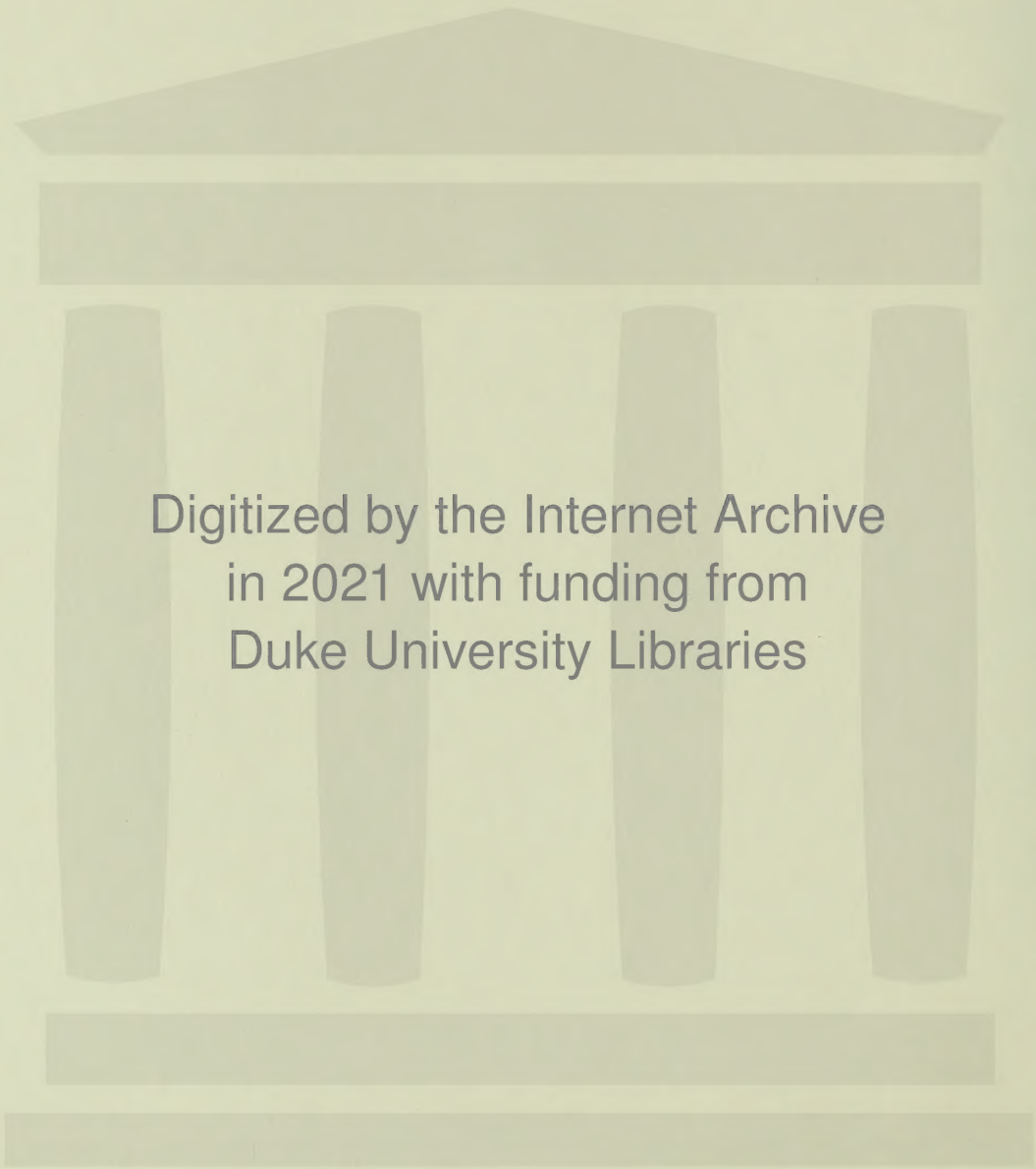
Athanasius Kircher

CHINA ILLUSTRATA

Translated from the Latin by
CHARLES VAN TUYL

Indiana University Oriental Series
Volume 6



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INDIANA UNIVERSITY RESEARCH INSTITUTE
FOR INNER ASIAN STUDIES

Oriental Series

Editor, Denis Sinor

Volume 6

CHINA ILLUSTRATA

CHINA ILLUSTRATA

with
Sacred and Secular Monuments,
Various Spectacles of Nature and Art
and
Other Memorabilia

BY

Athanasius Kircher, S.J.

(Originally published in Amsterdam, 1667)

translated from the Latin by

CHARLES VAN TUYL

INDIANA UNIVERSITY
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ATHANASII KIRCHERI
E Soc. Jesu

CHINA MONUMENTIS,

QUA

Sacris *qua* Profanis,

Nec non variis

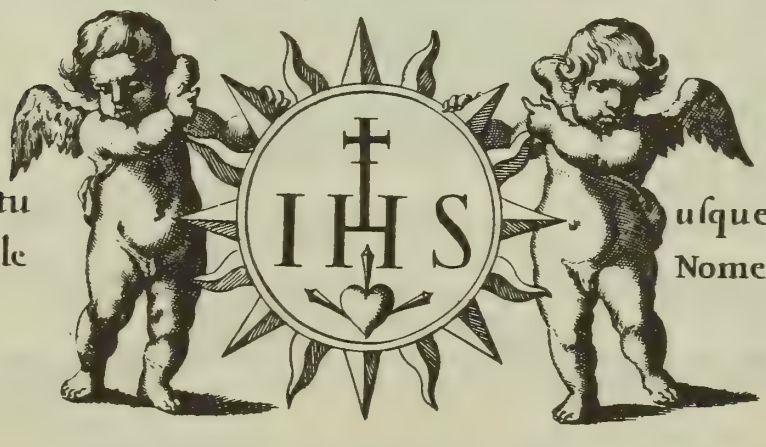
NATURÆ & ARTIS
SPECTACULIS,

Aliarumque rerum memorabilium
Argumentis
ILLUSTRATA,

AUSPICIIS

LEOPOLDI PRIMI,
ROMAN. IMPER. SEMPER AUGUSTI,

Munificentißimi Mecænatis.



A Solis Ortu
Laudabile

usque ad Occasu
Nomen Dni.

AMSTELODAMI,

Apud Jacobum a Meurs, in fossa vulgò de Keysersgracht,
Anno M. DC. LXVII.



AMSTELODAMI,
Apud IACOBUM à MEURS, in fossa vulgò de Keysersgracht,
ANNO MD. C. LXVII.

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Translator's Foreword

The Jesuit scholar Fr. Athanasius Kircher was one of the most remarkable men of his time. He published forty major works in Latin on topics ranging from the natural sciences to Oriental studies. Many of his writings can be read with profit even after the passage of over three hundred years.

Born in Fulda in Germany on May 2, 1602, Fr. Kircher died in Rome in 1680. He entered the Society of Jesus in 1618, at the age of sixteen, and he was professor of mathematics and philosophy at Wurzburg until 1631, when he proceeded to Avignon in France, and to Rome in 1635. His only journey outside the European continent was to Malta in 1637/38.

In 1667 Fr. Kircher published his *China Illustrata.* This book attempted to provide Europeans with a picture of the Chinese Empire and of the neighboring countries. Kircher drew on the written Jesuit sources, on oral accounts by returning missionaries, and on a variety of western sources such as Marco Polo. For over two hundred years, Kircher's *China Illustrata* was probably the single most important written source for shaping the Western understanding of China and its neighbors.

The decline in interest in Kircher's work over the past hundred years has been due to several factors. One reason has been the continuing decline in the use of the Latin language. In Kircher's day, and long afterward, literacy in Latin was almost universal among educated men. Kircher wrote in Latin precisely because he wanted to reach a wide audience. Another reason has been the continuing advance of knowledge, which has made much of *China Illustrata* seem dated.

It is easy to point out areas where knowledge has advanced beyond Kircher's level. For example, the authenticity of the Nestorian monument of Hsi-an has long since been established, and many errors in Kircher's translation have also become obvious. Modern translations of the inscription are simply much more accurate, and the modern reader will find the old Jesuit translation interesting only as a reminder of how much more has since been learned about the Chinese language. Kircher's ideas about the origin of the Chinese system of writing are not accepted by modern scholars. Also, Kircher's Classical citations are often from inferior texts, and his translations are generally somewhat free at that. Kircher's habit of spelling a proper name three or four different ways on the same page will prove frustrating to the modern reader. The old scholar's ideas about medicine and biology now seem hopelessly outdated.

Nevertheless, Kircher's *China Illustrata* is an important text for the modern reader, and it can be read with profit today. It shows how China appeared to the first European missionaries and travellers. These Europeans were to bring about enormous changes in the fabric of Chinese society even as they encountered it. The Jesuits, in fact, could obtain influence in China precisely because they were able to offer Western technology, and Western ideas, to the Chinese. Kircher's book gives a candid glimpse of the old China before the arrival of the Europeans, and also portrays the changes and the turmoil caused as Western ideas began to percolate into China. The meeting of East and West is still going on, and this contact—and conflict—between cultures can be understood more deeply against the historical background offered by *China Illustrata.*

Kircher and his fellow Jesuits also clearly understood that the cultures of Europe and Asia had been in contact—and had been influencing each other—since the very earliest times of human culture. These old Jesuits were men of great Classical learning, and from the start they recognized the debt of China and India to the civilizations of the ancient Near East. Kircher understood the important role played by the old cultures of Inner Asia in the transmission of ideas from West to East. Modern Orientalist research since Kircher's time has served mainly to elucidate and expound upon these insights.

Kircher's *China Illustrata* has not been translated fully into English prior to this time. It is hoped that this translation will be interesting and useful to the modern reader.

Charles D. Van Tuyl
Muskogee, Oklahoma
1986

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My deepest thanks are due to Dottie Witter, who typeset this book and who provided often invaluable assistance; to Lisa E. Johnson, who typed the manuscript, not once but several times; to Fr. Charles Roman, SJ, Fr. John Murphy, SJ,, Dr. Carmela Franklin, and Dr. Arthur Robinson, who checked the translation.

Charles D. Van Tuyl

DEDICATED

To my former teacher

Dr. Helmut Hoffmann

Dedication

To the Venerable and Most Reverend Fr. Johannes Paul Oliva, Supreme Moderator of the Society of Jesus.

Before you, Holy Father, by this new product of my intellect, stands this great and almost immeasurable empire of the Tartars and Chinese, ruled by an absolute monarchy and administration, which almost anyone would find marvelous. It is so large that you can't find a more powerful or populous nation anywhere on earth. Only the Chinese Empire is so rich in cities, which are countless, flourishing, and almost large enough to be considered whole provinces. The area is crowded with cities, castles, villas, shrines, and temples. It has been enclosed for ages with a three hundred league wall, and one might as well call it a city as an empire. You can see a rich quantity of the necessities of life, as if nature had showered here the blessings found so sparsely elsewhere. I will not here mention the vast Tartar Empire, which is so large that no one yet has been able to determine its exact boundaries. Those zealous for advancing Divine Glory greatly deplore that in such an immense group of tribes and nationalities there are still found countless peoples in unknown regions, still covered by a thick cloud of errors. These are in the shadow and darkness of death due to a shortage of workers for the way of truth, and to these the light of justice has not yet shone. Even though the Jesuits have already worked in this vineyard with a great harvest of souls for fifty years, this has to be considered very little when one considers the sylvan vastness, wild everywhere with thorns and briars and with so many uncultivated districts. Many different sects thrive, and there are monstrous and superstitious customs and demonic tricks, by which

"The devil's wrath always fills the world with hatred and fraud,
Nor does it ever become quiet or satisfied with the destruction of men."

The new converts, who have found the way of eternal salvation by the shining of the celestial light, struck by such ruin of perishing souls, flee anxiously to you, the Supreme Moderator of the Society of Jesus. They pray the prayer of afflicted souls to you as the unique restorer of spiritual losses. For many years you have used your apostolic gift and, to the applause of Rome and the whole world, have set forth the path of evangelical preaching by published books and orally. By long experiment you have discovered what helps and what hinders the great multitude of pagans. You made use of the apostolic ship and key, which were instituted by Divine Providence, and you have supplied the appropriate remedies for bringing the pagans into Christ's sheepfold. Now we hope that as soon as possible you will send new preachers of the Divine Law to replace those who have grown old, lest the church be overgrown and the fruit of so many years' labor by our priests be lost. In the meantime, we continually send up prayers, asking Heaven to support you, so that you in your great intellect will do this, that the glory of the Divine Name and the Chinese Church might grow with the accumulation of a great mass of merits. Farewell, Most Reverend Father, long time superintendent of the whole Society for God and the church.

Your humble servant, Athanasius Kircher
Rome, Dec. 8, 1666

Preface

What I long ago promised in my catalog of books, I am now going to do, being led to this by reports for the last ten years about the huge Chinese Empire and the delusions of it and the neighboring kingdoms with ancient superstitions. Fr. Martin Martini of Trent, the illustrious author of the *Chinese Atlas* and my former pupil in mathematics, communicated to me many things, his keen insight having been well trained for this by his mathematical studies. He left out nothing of the curiosities or customs of those tribes. In regard to the natural realm, especially geography and astronomy, he was not content just to examine things, but wanted to write down a record of what he had seen for the benefit of literature. He did this in his *Atlas*. Then Fr. Michael Boim, a Pole, was sent by Constantine, King and Emperor of China, and his mother, Helen, (recent converts of Fr. Andrea Xavier Kossler, an Austrian),to Rome to Pope Innocent X, carrying a memorial worthy of memory. This will be later shown in this work. After him Fr. Philip Marino of Genoa, the Procurator of Japan, came to us. I learned many things from him orally and from his book, which describes the undertakings of the missionary fathers of the Jesuits in Japan, China, Tonchin, and other realms newly discovered. Two other German fathers came to Rome, the first being Fr. Johannes Grueber of Linz in Austria, and the other Fr. Henry Roth of Augsburg. These men are distinguished for their scholarship and great experience. They brought me many rare things, so many that I was almost unable to describe them all. At the order of the superior of the province of China, Fr. Grueber was sent on business to Rome, along with the venerable Fr. Albert de Dorville. He travelled the whole length of Asia by a route previously unused by Europeans, and saw many marvelous things unknown to us. At Agra, the capital of the Mogor Empire, Fr. Albert de Dorville died. He deserved a longer life, but was broken down by the labor of the journey. For the rest of the journey Fr. Grueber took with him Fr. Henry Roth, a man of conspicuous prudence and learning. Intent on promoting Christianity, he had learned three languages—Hindi, Persian, and Sanskrit. While I am writing this, they are here with me, and continually tell me the things which will build up the common good and glorify the Divine Name.

While the fathers were working for the salvation of souls, they lacked time, leisure, and means. Yet, they made notes on rare things which they observed in all these vast regions where they journeyed. They asked only that those notes made with so much labor and exertion shouldn't be left to the roaches and worms, but that I should publish them for the good of the literary public. I promised to do this. To proceed methodically, I divided the book into six parts.

The first part concerns that marble monument which is famous all over the world, and which was the cause for our undertaking this work. This monument was found over forty-five years ago in a villa of the metropolitan city Siganfu. The orthodox teaching introduced into China about a thousand years ago is seen in the carved Syro-Chinese characters.

Part II shows the various journeys undertaken to China by various preachers of the faith since the Apostle Thomas.

Part III shows the origin of their idols in the farthest parts of the earth. The diverse rites and abominable ceremonies to their gods are compared with the Egyptian rites.

Part IV explains the marvels of art and nature found in the vast Chinese Empire. It discusses the method used for governing China and our observations about the plant, animal, and mineral kingdoms. At the same time our histories about various exotic things are vindicated from the cavils of many.

Part V shows the admirable architecture of temples, bridges, aqueducts, walls, and inventions unknown to Europeans.

Part VI discusses the Chinese characters and their formation.

Relying on the aid of our fathers, I have tried to describe the origin and the antiquities of the kingdoms of Asia. If anything worthy of the Christian Republic is found in these pages, I want to give these priests the credit.

Part I, Chapter 1

The Interpretation of the Sino-Syrian Monument

Already about thirty years have passed since I brought out an explanation in my *Prodromus Coptus* of a certain Sino-Syrian monument discovered in China in 1625 A.D.[1] This earned considerable praise from intelligent readers, who were astonished by the novelty of its subject matter, but there was no lack of malicious, evil critics who attacked it with sarcastic arguments and many attempted corrections.[2] All of these, however, were stupid or obtuse. They tried in every way to persuade themselves, as well as everyone else, that no such monument really existed and that it was only a Jesuit deception. These persons reject all human and divine faith and believe in nothing unless they themselves can see and understand it. They are like troublesome flies buzzing around a piece of fat. They darken everything sincere and wholesome, contaminating everything pure with their own impure breath. One of these modern authors, a person of little honor, has not been ashamed to attack the truth of this monument with every effort, with arrogant mockery, affirming that this is a Jesuit trick and a lie for deceiving the Chinese and stealing their treasures. I conceal his name, partly out of Christian charity, partly because it would be unworthy of the judgment of prudent, literary men to answer him. It matters little that some unhappy critic in a far corner of the world should bay against the truth of the monument, since it is approved by the Christian world. It is also established and confirmed by the witness of many illustrious writers and many books on this subject published by the Chinese colais Leo and Paul, themselves men of great authority and initiates of the Christian Law. These books can be seen in the museum of the Roman College along with a copy of the original monument sent from China.

This writer would have done better both for himself and for his book if he had avoided slanders and taunts and had simply called the matter doubtful. Now he is under the just condemnation of God, like all those who rail against conscience and charity to detract from the glory of the Divine Name by their cavils and sarcasm. Eventually they usually bring about the shipwreck of their own name and work. Moved by these considerations, and lest the existence of this important monument should be rejected and truth suffer shipwreck, with the help of God and starting at the very beginning, I will show the truth of this matter by the accurate and faithful reports, not only of our priests who saw it, but also of the Chinese, so that later no one will have any reason for doubt. The translation of this Sino-Syrian monument will force the heretics to admit that ten centuries ago preachers of the Divine Word taught sound doctrine that conforms to modern orthodoxy, and that the doctrine spread in China by evangelical preaching was the same which the universal Roman Catholic Church today holds up to be believed. This will be thoroughly proven by many weighty arguments.

To discuss the subject orderly and methodically, I thought it appropriate first to provide the stone with two complete and accurate explanations from a book printed in Chinese characters, as set forth by the Chinese literati themselves.

The first is literally translated with the correct Chinese pronunciation. This was done by Fr. Michael Boim, who is very skilled in the Chinese language, as his "Preface to the Reader" will shortly demonstrate. The second interpretation is more suitable for capturing the true sense of the monument, as it avoids the Chinese phraseology, to which we are not accustomed. I thought this second interpretation should be included along with scholarly notes, lest I seem to have left out anything which might elucidate the monument.

Indeed, since one might wonder how those great Christian apostles from the Syro-Chaldean nations reached the far-

thest shores of the earth, it seems to me not only fitting, but absolutely necessary, to use this little volume to show this to the reader perplexed by the shadowy labyrinth of various journeys. The reader will understand clearly that the Christian doctrine and also the Chinese superstitions and fables from before the time of Christ came to China from the same regions—that is, from Egypt, Greece, Syria, and Chaldea.

I shall indicate briefly the location of the vast Chinese Empire which our monument shows that the Gospel penetrated. If the reader wants to learn more, I refer him to the histories of Fr. Nicolas Trigaut, Fr. Joannes (sic) Samedo, the notes of Fr. Martin Martini, and of many others. These contain detailed descriptions of the location of China and its marvels, and of the nature, properties, and fruitfulness of its regions, of its multitude of great cities and men, of its political discipline, which seems inferior to no monarchy in this world. My task will be not only to explain controversies about ambiguous names, which leave the reader perplexed and dubious, but also to describe for the curious reader the rarer secrets not described by others, hidden things observed in that kingdom and the neighboring ones, and prodigies of nature or art.

China is the largest and most extensive of all the kingdoms, so the Creator of the world placed it at the farthest side of Asia. It remained completely unknown until 1220 A.D. when Marco Polo of Venice first made it known to us under the name Cathay, as will be described later.

In the east it is surrounded by the Eastern Ocean. In the north the Great Wall separates it from Tartary. The unexplored part along the Arctic Ocean is probably separated from North America by a strait or isthmus. To this day, however, the exact size and boundaries of these kingdoms have not been discovered, and although our Chinese priests have investigated this with great effort. In the west, China is surrounded by very high mountains, by sandy deserts, and by other kingdoms which will be described later. In the south it borders the Southern ocean and the kingdoms of Tonchin, Cochin China, and Lao.[3] Its latitude extends from the eighteenth to the forty-third degree, which is a distance of 1,440 Italian miles from south to north. From east to west it is nearly the same distance. Hence, the Chinese show it on their maps as a square, but our geographers, better instructed in mathematics, draw it more like a lumpy, humped moon. The confusion of names is as great as the diversity of the neighboring nations. The Portuguese and Spanish call it China, while the ancients such as Ptolemy call it Sin and Serica. The Arabs named it Sin, and the Saracens call it Cathay. None of these names is used by the Chinese, who do not have a single name for their nation. The Chinese have always been accustomed to change the name of their empire with each change of the ruling family. The new emperor picks out a new name according to his pleasure. So, one reads that it was once named the Tan Empire, which means "a side without end." At another time it was called Yu, which means "quiet." Later it was called Hin, after the name of a great leader. I also find it called Sciam, which means "ornamented." Another kingdom was called Cheu to indicate that it was the most perfect of all kingdoms. Yet another was called Han, which means the Milky Way. Hence China is called different names by different people. Today it is sometimes called Cium-quo, sometimes Chium-hoa. The first refers to the great pleasantness, fertility, and abundance of things there. The other name means Middle, since the Chinese think their land is in the center of the world, which they think shaped like a square.

The whole empire is divided into fifteen kingdoms by large rivers and mountains. Nine of these are in the south, and six in the north. It is as if nature wanted this complex of kingdoms to be inaccessible to anyone. On the east and south it is cut off by violent tides. In the west steep mountains or ridges permit no one to enter. In the north it is separated by an immense desert and a wall that is nine hundred Italian miles long. The wall was built by King Xio about two hundred years before Christ with the labor of thousands of men against the invasions of the Tartars. It was built over an extended period of five years. Armed with its fortifications, it still stands as a giant mass. The wall alone is an ad-

mirable work, which the ancients would surely have included among the seven wonders of the world, if they had known of it. We list below the names of the kingdoms.

The northern kingdoms of the Chinese Empire are:

1. Honam
2. Xemsi
3. Xansi
4. Xantum
5. Pechin
6. Leautum

The southern kingdoms are:

1. Quantung or Canton
2. Quamsi
3. Yunnan
4. Fukien
5. Kiamsi
6. Suchuem
7. Utquang
8. Chekiam
9. Nankim

However, so that we can cover everything concisely, we attach a map of the whole empire divided into its fifteen kingdoms so that you can more easily examine the location of each. Lest we seem to have omitted any important cities, mountains, rivers, lakes, or other things, we have provided the book with this map, which contains a representation of all the kingdoms, and on which you can find whatever in the whole empire is worthy of consideration, as if in a synopsis.

Part I, Chapter 2

A Correct and Literal Interpretation of the Sino-Chaldean Monument Erected about a Thousand Years Ago by Certain Christian Preachers in the Kingdom of China Called Xemsi and Discovered in 1625 for the Good and Profit of the Christian Law

Human affairs are unstable and the vicissitudes of life are constantly changing everything, from good to bad, from prosperity to adversity, from high to low, from good laws to worse ones, and then back again. From the historical monuments we see these perpetual cycles of change. In this miserable state of affairs we find nothing firm, solid. This is especially clearly seen in the propagation of the faith. The vicissitudes which the Christian faith suffered in Egypt, Greece, and finally all of Europe, I won't describe here since they are so widely known. We read that these regions at one time had churches of sanctity, justice, and incredible faith. Now these churches have not only lost their fervor, but their orthodoxy has been subverted by idolaters, Moslems, or heretics, and they have perished. We view this with sorrow. Therefore, we ought not so much to investigate the mystery of divine judgment in these things as to marvel and also to motivate ourselves to work out our own salvation with fear and trembling. God knows those whom He has chosen and ordained to eternal life, and like a gardner He picks the better fruits of one or another tree after they have matured, but neglects the rest. Thus, by Divine Providence, He chooses a few from the thousands and He keeps them (—whom He alone knows—) in some corner of the world in special times and places as fruit destined for eternal life. This is shown by the Gospel seed carried to China at the very beginning of the Christian faith, either by the Apostle Thomas, whom we will discuss later, or by his successors. This church was zealous from the beginning, and enjoyed a great harvest of souls, but after a while it cooled off, perhaps because of the evilness of men or abominable luxuries of life, or perhaps due to the influence of different pagan rites, or lack of pastors. The vine withered away from the path of true faith and fell into great error. Finally, Divine Mercy had pity on the ruin of so many souls, and at the predetermined times sent apostolic men to replace the trampled vines with new ones, and to tend them. It will be shown later how this event happened four times in the Chinese Empire. The last of these occurred when it pleased Him who holds the times and moments in His power, and the desired, but not really expected, event came to pass through the agency of the Jesuit order. How very difficult are the beginnings of great works! Foreigners were forbidden under the penalty of heavy punishment to enter the Chinese kingdom. However, no plan will prevail against God, and so by His Providence an entrance was granted. Through our great labors, difficulties, and persecutions a great harvest of souls was obtained, greater than could have been hoped. While our workers were laboring strenuously in the Lord's vineyard, it pleased God to reveal that about a thousand years previously other laborers had already taught that same doctrine which they were sowing. By that admirable event He was pleased

to testify concerning Himself, and the heavenly teaching seemed to be emerging from deep darkness. Many souls were converted, and we can not stop praising and making known the growth of the church due to Divine Providence. This is how it happened.

In the year 1625 A.D., a ditch was being dug for the foundation of a building in Siganfu, the metropolitan city of Xemsi Province. While digging, the workers uncovered a stone tablet engraved with Chinese characters. When they measured the tablet, it was nine and a half palms long, five high, and about one palm thick. In front it was shaped like a pyramid and bore a cross. Those who have studied it say that the arms of the cross are shaped like lilies like those on the tomb of the Apostle Thomas at Meliapore. It also resembles those carried by the Knights of St. John of Jerusalem, which are worn around the neck and also sewn to the clothing. Under the cross the entire front of the monument is covered with Chinese characters, as the following illustration shows. The Chinese are very curious about unusual things, and as soon as news about this stone had spread, learned people came from everywhere to see it. When the local governor, struck by the novelty of the affair, had considered the venerable antiquity of the monument, he set it up in an open place in a temple of the bonzes for the many people it attracted from all over the empire, for its fame had spread. He built a roof over it large enough for protection against the elements, and to allow the spectators to read, examine, and describe the monument. Since the margins of the stone between the Chinese characters were covered by letters unknown to the Chinese, they were very anxious to find out what these meant. Due to our diligence they were completely satisfied in this respect, as will be shown. Leo, a mandarin converted to Christianity, published an exact description of the monument for the whole empire, since he was hoping for great benefit for the Christian religion. When our fathers first read this, they were greatly excited and could not say too much in praise of Divine Providence, since this monument of such great importance had been revealed to help the conversion of the pagans at a time when the vineyard of Christ was being planted anew. They could not contain themselves and went to see this in the city of Siganfu, the greatest city of Xensi. The Portuguese Fr. Alvarez Semedo was the first to do so. We quote him at length below. While the procurator was in Rome, he gave me a personal account of all the things he had seen. He also says on page 158 of his *History of Chinese Affairs,* written in Italian:

"Three years later, in 1628 several fathers entered that province with the assistance of a Christian mandarin named Philip. The same fathers obtained, by the favor and authority of that same mandarin, permission to build a house and a church to practice our religion in the metropolitan city of Siganfu, where God in His infinite mercy wanted to show that the Faith had once been in that city so that He would be served again and the worship of His name and the introduction of His Gospel might be made easier. I was permitted to be among the first to dwell there. I counted myself blessed to have seen the stone, which I visited upon my arrival, and worried about nothing else. I have seen it, read it, read it again and again at my leisure. In considering its antiquity, I admired its good state of preservation and its clear and neatly carved letters. There are many Chinese letters on it which contain the names of bishops and priests of that time. There are other letters, which were not recognized then since they are neither Greek nor Hebrew. These, however, as far as I can tell, contain the same names so that travellers and strangers who do not know the language of that country might be able to understand these others. Passing by Coccin, I arrived at Cranganor, which is the ordinary residence of the Archbishop of the Coast, where I consulted Fr. Anthony Fernandez of our Society about this. He is very learned in the ancient languages spoken at the time of Apostle Thomas, and he told me that these are Syriac letters."[4]

However, since there was no person available in China with a perfect knowledge of these letters, they were finally sent to Rome where they came into my hands. I believe I published the first translation in the *Prodromus Coptus,* as will later be discussed more fully. I was not able to translate them all, since

several pages had been taken from my copy as specimens. After a while a complete copy of the work was sent to me, and today this is on exhibit in our museum of the Roman college. Then I thought that I ought to publish a translation of the Chinese and the Chaldean letters.

Fr. Martin Martini, coming to Rome after Fr. Semedo, not only personally gave me an explanation of the monument, but he also described it on page forty-four of his *Atlas.* When discussing Xensi Province, he says:

What makes this province especially famous is the very old stone carved in Chinese and Syriac letters which tells of the introduction of the Divine Law in China by the successors to the apostles. On it one can read the names of the bishops and priests of that time, and the favors and grants given them by the Chinese emperors. It is a brief, but exact and admirable explanation of the Christian Law, and is written in an excellent Chinese style. God willing, the ***second decade of my abridgement of the History of the Chinese will describe this in detail. This stone was found in 1625 A.D. in the city Samyun, when a ditch was being dug for the foundation for a wall. When the local governor heard of this, he immediately came to investigate it, since the Chinese greatly*** *love antiquity. He had another stone the same size inscribed with the same letters. Our Fathers made a copy from the original, and today it is on exhibit in our museum of the Roman College together with an interpretation. The shape of the stone is like an extended parallelogram, and is five palms wide, ten high, and one palm thick. On the front is a cross like that of the Knights of Malta. If anyone desires more information on this subject, he will find it in Fr. Athanasius Kircher's* Prodromus Coptus, *or Fr. Alvarez Semedo's* Account of China. *The knowledge of God's Law was deleted from the memory of men for a very long time, but finally the fathers of our Society reestablished it, erecting many temples to the true and living God, and ruling these with great piety. Two fathers are now there paying great attention to the care of this new vineyard of the Lord. One of these is settled in the metropolitan city, and the other travels through the province to advance the worship of God and the good of* ***souls wherever he is needed, so that he may break the bread of salvation to all everywhere who are asking for it.'***[5]

Finally, last came Fr. Michael Boim, who brought me the most accurate account of the monument, and who corrected all the mistakes in the Chinese manuscript which I own. In my presence he also made a new, minute, and literal translation of the whole tablet, with the help of his companion Andre Don Sin, a native of China, who is very skilled in his native language. He also left an account of the whole matter in the following "Preface to the Reader," which exactly describes the sequence of events and everything noteworthy that happened. I thought this ought to be included here, with his permission, as an eternal and rich testimony. I also took care to inscribe a new stone monument according to the copy made in China, and this can be seen today in our museum with the genuine Chinese and Syriac characters, and with the scholarly notes.

The letter from Fr. Michael Boim, a Pole in the Jesuit Society, reads as follows:

Of the monuments to the Catholic Faith found in China a special place belongs to a marble stone with a Chinese inscription and with the ancient Syriac letters called Estrangelo and the signature of Chaldean priests inscribed about a thousand years ago.

Some time ago a Latin translation was made by Fr. Athanasius Kircher, S.J., in his Prodromus Copticus *and later an Italian version by Fr. Alvarez Semedo, the procurator of China, who had seen the monument with his own eyes. Each of these followed the Chinese inscription on the stone, but neither as yet had received from China the Syriac inscription of the priests. I am pleased to publish the whole inscription in Chinese and Latin script, with a literal Latin translation which keeps the Chinese word order, with all the Syriac inscriptions with comments as translated by Fr.* **Athanasius** *Kircher, and with other Chinese sources, as rich testimonies to the Catholic Faith. In short, I expose to the gaze of the whole world this stone written in Chinese in 782 A.D. From this anyone can see that modern Catholic doctrine was taught in 636 A.D., a thousand years ago, on the other side of the*

world. The original transcription of the stone is kept at the museum of the Roman College of the Jesuit Society and another copy in the archives of the Professed House. I also brought back a book written by Chinese scholars and magistrates of the time of the stone, and the style of the letters in the printed book exactly matches that on the stone.

All the Chinese are urged in the accompanying prologue to visit the Masters of the Great West (—as they call the Jesuits—) to see if those men are really teaching the same doctrine which the Chinese ancients, and so many emperors, had adopted ten centuries previously. Chinese books printed by the Jesuits before the finding of the stone also show this faith. Now it remains only to show how that marble stone was discovered.

After St. Francis Xavier died on the Island of San cheu, the venerable Fr. Matteo Ricci and other Jesuits carried the Christian Gospel into the interior of China, where they established residences and churches in a few provinces, and the propagation of the holy faith made progress in Xen-sy Province. In 1625 a Jesuit was invited by Doctor Philip to his home in San yuen, where twenty persons were baptized, and the Jesuit went with the same Doctor to see the stone, which had been found a few months before near the metropolitan city Syngan-fu in the village Cheu-che, where they had been excavating for a wall. This man reported the finding of the stone. This was confirmed later by the other fathers, who established a residence and a church at Sy-ngan-fu, and by the Christians and their relatives. They said the stone was five palms wide and the top of the stone was like an oblong pyramid with two sides two palms long, and the other side only one palm. On the top was cut a holy cross floating above some little clouds, and the arms of the cross were like lilies. In addition to the Chinese inscriptions on the left side and below are the Syriac names of Syrian priests. The Chinese names of these same priests are also given. Even today Chinese Christians usually have several names, one of which is their given Chinese name and the other a baptismal name, which is that of a saint. When the local governor heard about the discovery of the stone, he was struck with the novelty of the thing, and he also took it as an omen, for his son had died on that same day. He ordered an elegant composition to be written in honor of the stone, and he had a copy of the stone cut in marble. He ordered the original and the copy to be placed as a memorial in the shrine of the bonzes called Tau Su, which is a mile from the walls of Sy-ngan-fu.

In later years many other remains of the Catholic faith in China have been found, which God clearly wanted to happen only at this time when the preaching of the faith by way of the Jesuits pervaded China, so that old and new testimonies to the same Catholic faith would go forth at the same time, and so the truth of the Gospel would be clear to everyone. Similar images of the cross were found in Fokien Province in 1630. In Kiam sy Province in 1635 a miraculous light was seen by the pagans. Also, crosses were found in the mountains of Fokien and at the city Cyuen chen in 1643. Moreover, when the venerable Fr. Matteo Ricci first entered China, he heard of the name Xe tsu kiao, or the Doctrine of the Cross, for the early Christians in China were called Disciples of the Doctrine of the Cross. The Christians were flourishing when the Tartars first invaded China three hundred years ago, and when Marco Polo entered Cathay (or China) there were Moslems, Jews, Nestorian Christians, and pagans.

It is not certain whether Thomas or some other apostle preached the Gospel to the Chinese. Fr. Nicolas Trigaut has collected evidence from the archepiscopate of Cranganor of the Church of Malabar, called Serra by the Christians of St. Thomas, that the holy apostle had preached there, and also at Meliapore, formerly called Calamina, and now named San Thome by the Portuguese. In the Gaza (or Treasury) of the Office of St. Thomas one reads, "By St. Thomas China and Ethopia were converted to the truth; By St. Thomas the Kingdom of Heaven took wing and ascended to China."[6] The Antiphon says, "Ethiopia, Indian, China, and Persia offer adoration to your holy name in commemoration of St. Thomas." Also, an old Synodal Canon says, "Let the bishops of the Great Province, that is to say, the metropolitan cities of China,

India, and Pases send letters of agreement."[7] Also, the person presiding over the Church of Serra when the Portuguese arrived styled himself the Metropolitan of All India and China. However, carefully weighing the evidence, which began to be clarified after Fr. Trigaut, one cannot conclude that St. Thomas himself brought the gospel to China. The evidence shows clearly that the faith of Christ was brought to China, but this happened when the family Heu han was reigning over the Three Kingdoms. The third of these is now called Nam kim. Beside a riverbank in Kiamsy Province an iron cross weighing about 3,000 pounds has been found. The inscription on the cross says it was erected in the Chinese era which began in 239 A.D. Therefore, faithful Christians and preachers must have been among the Southern Chinese almost 1415 years ago. Years went by, and the forgotten news about the Christian Law was once again taught by priests from Tacyn, which is Judea or Syria, in Xensy, a northern Chinese kingdom, which was in 636 A.D. ruled by a family named Tam, as is inscribed on the stone. When the names of the preachers to the Chinese are given, there is no mention of St. Thomas or any other apostle. Certainly those who erected the stone as a perpetual monument would have made mention of Thomas or any other apostle. So it is clear that those preachers from Tacyn had no knowledge of Thomas or any other apostle having preached to the Chinese, and so one cannot make such a conjecture. To speak more precisely, nothing concerning this can be established from the evidence. It is most likely that priests came from the Church of St. Thomas, also called the Church of Babylon, which then ruled Malabar (—that is, from Serra and the Christians of St. Thomas—), just as the Portuguese discoverers later found. These preachers were sent out to establish an episcopal seat and to carry the faith to the Chinese people. This is proven by the Chinese Christians' use of the ancient Syriac language called Estrangelo, which was long used in Syria and Babylonia. The prayers in praise of St. Thomas are easily explained, since through the merits of the Holy Apostle the first missionaries to China came from the Church of St. Thomas, and so the Chinese owe their conversion to him. However, since there is no mention of St. Thomas or of any other apostle in these records of the faith, we cannot assert that he or any other apostle preached in China.

After many centuries one finds the Christians of Prester John (—whom Marco Polo called Usun Can—), whom I believe were called Worshippers of the Doctrine of the Cross, and who came into China with, or shortly before, the Tartars. Those Christians from Judea (—or more likely Syro-Chaldea or Malabar—) had been in China much longer than the Tartar Christians, and so they wanted their followers to be called Disciples of the Bright Doctrine, or Kin Kiao. I also believe that those preachers did not come from Judea, but were Syrians, as the Syriac language and Syrian names testify. They said they were from Judea since they preached a doctrine which had originated there. The problem of where the Syrian priests came from, and the Syriac inscriptions, we now leave to Rev. Fr. Athanasius Kircher and his industrious commentaries. So that he can do this more reliably, we leave him a writing of my companion, the young Chinese nobleman Don Chin Andrea, who has copied with his own hand the Chinese characters from the book printed by prominent Chinese scholars and spread through the whole empire. I have translated this word-by-word into Latin with numbers inserted into the text. The book is an exact copy of the inscription on the stone, and it is placed in our museum, which is a sort of storeplace of rare things, along with an attestation in my own hand, and with other things from China. Rome. November 4, 1635.

Fr. Michael Boim
Andreas Don Sin, A Chinese
Matthew, A Chinese

Eyewitnesses of the monument, who described the tablet

Part I, Chapter 3

A Note to the Reader on the Triple Method of Interpretation

Before proceeding to an exact explanation of the monument, I thought it would be worthwhile to include an explanation of the triple method of interpretation, lest the reader be left perplexed, anxious, and doubtful because of so many words and names marked with numbers.

Interpretation I only shows in the Latin alphabet how the words represented by the Chinese characters ought to be pronounced.

Interpretation II gives the literal meaning of the characters and words on the monument.

Interpretation III is a paraphrase of the meaning of the Chinese inscription. This avoids the word order of the Chinese whenever possible, since its syntax is strange to Europeans. This explains a little more fully the underlying meanings of the tablet and translates them into Latin.

The reader should note that the whole Chinese inscription is divided into thirty columns, and so we thought the following table should be divided likewise. The Chinese words in Latin letters are as nearly as possible in the same arrangement found on the tablet. We have done this so the curious reader can immediately match any Chinese character with its proper pronunciation. For example, if you want to know the Chinese pronunciation of the character 月, which is found in the third position of the tenth column, turn to the same position on the following tablet, and you will find the spelling Chun yue, which is the pronunciation. Likewise, if you want to know how to pronounce the character 王, which is found in the fourth position of the seventh column, turn to the same column and position on the following table and there you will find the word Sem, which is the pronunciation. All the other words are arranged the same way with the position of words on the Latin table exactly corresponding to the Chinese.

If one wants to know not only the pronunciation but also the meaning of the Chinese character, as, for instance, 月, which is found in the third position of column ten, then he should turn to the same column and position in the following Interpretation II. There he will find the word "moon," which is the correct meaning of this character. Likewise, the fourth position of column seven gives the word "life," which is the correct translation of the character 王. This is how one should proceed. We have instructed the reader here so that the purpose of the numbers will be clear. You can see that on the Chinese table there are twenty-nine columns, not counting one marked "o." These were not written on the actual stone tablet, lest we mix up the columns with so many numbers. Also, we hoped that the reader would himself be able easily to find the location of the desired characters. For example, if someone wants to know how to pronounce the character 大, which is found in column 18, he should go to column 18 and count down to the character's position, which is number 9. Then in Interpretation I in this same position and column he will find the pronunciation (which is Ta), and the same place on Interpretation II will give its meaning (which is "instituted"). In the text when two characters are marked with the same number, this indicates an amplification which the writer expresses by the two characters, but as far as meaning, only one matter is signified.

Only the tones, or accents, of Chinese words remain to be explained. Chinese has more letters, but fewer spoken words, than any other language. There are scarcely 1,600 words, and nearly all of these end in a vowel, except for a few that end usually in "m" or "n." These words are all indeclinable monosyllables, both nouns and verbs. As a result, nouns often are used as verbs, and verbs as nouns. Marvelously, their written characters (—which in their dictionary called Haipien, or Great Sea, number about 60,000—) are used to express so few spoken words! As we

have said, these Chinese words number scarcely 1,600 and have such forms as Ca, cau, can, Ce, che, chi, chim, Ci, co, chu, Fe, fo, fe, and so on. Yet, each one of these syllables has a diversity of meanings, and can only be distinguished from each other by their accents or tone. These tones are necessary for understanding both the written and the spoken language. To facilitate the study of Chinese our fathers assigned the musical notes ut, re, mi, fa, so, and la to words to show the rising and falling tones. So the single Ya is written with five different accents to show the change in tone, just as the Chinese show the change in pronounciation by the use of a different character. These markings are:

◌́ ◌̄ ◌̆ ◌̀ ◌̂

The first tone ◌́ corresponds to the musical note "UT." The Chinese call this Cho pim. It is pronounced with a prolonged level tone.

The second tone ◌̄ corresponds to the note "RE." The Chinese call this Pim xim. It is pronounced clearly and evenly.

The third tone ◌̀ corresponds to the note "MI," and is called Xam xim by the Chinese. This means "high tone."

The fourth tone ◌̂ corresponds to "FA." The Chinese call it Kiu xim, which means "a falling, high tone."

The fifth note ◌̆ refers to the note "SOL," called Ge xim by the Chinese. This means "a hastening tone." The remaining two accents "o" and "ɔ" show a level tone.

So, this monosyllable "YA" has five distinct meanings which correspond to the difference in tones. These are:

Ỿá — tooth
Ỿă — mute
Ỿà — excellent
Ỿá — stupor
Ỿă — goose

We thought these facts should not be skipped over, so the reader would be aware that the different accents indicated in the following tables showed different words. Now let us turn to the interpretation of the admirable stone.

INTERPRETATIO I.

Quâ

Characterum Sinicorum, qui in Monumento Sinico continentur, pronunciatio genuina per Latinos Characteres exprimitur.

	7. Chum̃ 8. Kuĕ 9. Poeỹ.	4. Kiaó 5. Lieû 6. Hiñ	1. Tá 2. Cyń 3. Kim̀	
4. COL.	3. COL.	2. COL.	I. COLUMNA.	0.
1. uû	1. sú	1. lh̀	1. yĕ	1. Kim̀
2. tĕ	2. {xi′ / chī}	2. kī	2. giû	2. kiaó
3. cyeñ		3. ngañ	3. cham̀	3. {lieû / hiñ}
4. pĕ	3. chum̃	4. chim̃	4. geñ	
5. chueǹ	4. kiĕ	5. ý	5. chiñ	4. {chum̃ / kuĕ}
6. xaō	5. miñ	6. lh̀	6. cyĕ	5. poeỹ
7. cyĕ	6. tum̃	7. tieñ	7. syeñ	6. suḿ
8. mŏ	7. yú	8. tý	8. syeñ	7. piḿ
9. vañ	8. poý	9. kaỹ	9. lh̀	8. siú
10. tû	9. {fī / chī}	10. gĕ	10. uû	
11. kieù		11. yuĕ	11. yueñ	
12. mî	10. nuý	12. yuń	12. siaō	
13. hieū	11. xi′	13. lh̀	13. geñ	
14. fŏ	12. ỳ	14. cheú	14. {lim̀ / hiū}	9. {Tá / cyń}
15. yú	13. ſañ	15. yĕ	15. heú	10. xi′
16. xi′	14. pĕ	16. só	16. heú	11. ceñ
17. rigò	15. lŏ	17. cyaḿ	17. lh̀	12. {kim̀ / cyḿ}
18. ſañ	16. xĕ	18. chim̀	18. miaó	
19. yĕ	17. ú	19. tam̃	19. yeù	13. xŏ
20. fueñ	18. chum̃	20. uĕ	20. sum̃	
21. xim̃	19. kieñ	21. gêñ	21. hiueñ	
22. kiḿ	20. ſuŷ	22. liĕ	22. kiŭ	
23. suń	21. kiĕ	23. sō	23. lh̀	
24. {mî / xi′ / ō}	22. chĕ	24. giñ	24. {saó / hoá}	
	23. kiḿ	25. piĕ	25. miaó	
25. cyĕ	24. chĕ	26. sú	26. {chum̃ / xiḿ}	
26. yń	25. fá	27. {leam̀ / hŏ}	27. ỳ	
27. chiñ	26. lŏ		28. yueñ	
28. gueý	27. hoĕ	28. liḿ	29. suń	
29. tûm	28. chì	29. chiń	30. chè	
30. giñ	29. uĕ	30. hoá	31. kī	
31. chŏ	30. ỳ	31. hay̆	32. gueý	
32. tay̆	31. tŏ	32. hoên		
33. xim̃	32. sum̃	33. yueñ		
	33. hoĕ			

Interpretation I, which shows in Latin script the pronunciation of the Chinese characters on the stone

4. Col.	3. Col.	2. Col.	1. Colum.	0.
34. *tieñ*	34. *cuṁ*	34. *chĕ* / *syṁ*	33. *rigò*	
35. *syueñ*	35. *yeù*	35. *hiũ*	34. *sañ*	
36. *kiṁ*	36. *ỳ*	36. *lh̃*	35. *yé*	
37. *xĕ*	37. *luṅ* / *lh̃*	37. *pú*	36. *miaó*	
38. *nyù*	38. *hoĕ*	38. *ym̂*	37. *xiṁ*	
39. *taṅ*	39. *taò*	39. *sŏ*	38. *uû*	
40. *xiṁ*	40. *sú*	40. *tam̂* / *chī*	39. *yueñ*	
41. *yú*	41. *ỳ*	41. *syñ*	40. *chiñ*	
42. *tá* / *cýn*	42. *yaũ*	42. *pueñ*	41. *chù*	
43. *kiṁ*	43. *fŏ*	43. *uû*	42. *õ* / *lô* / *õ* / *yù*	
44. *sŏ*	44. *hoĕ*	44. *kī*	43. *poñ*	
45. *kaó*	45. *fă*	45. *xí*	44. *xĕ* / *çú*	
46. *cyam̂*	46. *xeñ*	46. *kí*	45. *ỳ*	
47. *pŏ* / *sú*	47. *ỳ*	47. *yú*	46. *tyṁ*	
48. *tú*	48. *kiaó*	48. *sŏ* / *tún*	47. *sú*	
49. *hoeý*	49. *giñ*	49. *xí*	48. *famṁ*	
50. *ỳ*	50. *chĭ*	50. *uám*	49 *kù*	
51. *laŷ*	51. *liú*	51. *chéu*	50. *yueñ*	
52. *cuṁ*	52. *ym̂* / *ym̀*	52. *xĕ*	51. *fuṁ*	
53. *yuên*	53. *ngeñ*	53. *xuñ*	52. *lh̃*	
54. *lh̃* / *xĕ*	54. *ym̃*	54. *cym̃*	53. *semṁ*	
55. *sú*	55. *miṁ* / *miṁ*	55. *hiên*		
56. *xiṁ*	56. *maṁ*	56. *pim̂*		
	57. *gên*	57. *tá*		
		58. *yú*		

9. Col.	8. Col.	7. Col.	6. Col.	5. Colum.
lô / *pueñ*	1. *sýen*	1. *tuṁ*	1. *çû*	1. *yeù*
1. *cheñ*	2. *sỹ*	2. *lí*	2. *haṁ*	2. *xuĕ* / *chī*
2. *cym̃*	3. *sym̃*	3. *seú*	3. *ỳ*	3. *kieú*
3. *yuñ*	4. *faṅ*	4. *semṁ*	4. *temṁ*	4. *fă*
4. *lh̃*	5. *sŏ*	5. *yuṁ* / *chī*	5. *miñ*	5. *lî*
5. *saý*	6. *chiñ*	6. *lú*	6. *cuṁ*	6. *kiã*
6. *chiñ*	7. *cham̂* / *chī*	7. *sûn*	7. *haṅ*	7. *kuĕ*
7. *kiṁ*	8. *taó*	8. *siû*	8. *liṁ*	8. *yú*
8. *vám*	9. *miaó*	9. *sò* / *ỳ*	9. *yú*	9. *tá*
9. *fuṁ*	10. *lh̃*	10. *yeù*	10. *xí*	10 *yeû*
10. *liŏ*	11. *naṅ*	11. *uaý*	11. *yú*	11. *xuĕ*
11. *ỳ*	12. *miṁ*	12. *hiñ*	12. *kí*	:
12. *chî*	13. *cuṁ*	13. *cyŏ*	13. *cý*	12. *sañ*
13. *kieñ*	14. *yuní*	14. *tyṁ*	14. *nemṁ*	13. *yĕ*
14. *hieñ*	15. *[illegible]*		15. *sń*	14. *ciṁ*
			16. *sú*	

9. Col.

15. {cheń / quoñ / kieú / sù}
16. chí
17. yú
18. {chaṁ / ngán}
19. tý.
20. sù
21. çay
22. chiñ
23. {faṁ / cuñ / yueñ / liṁ}
24. çuṁ
25. chaṁ
26. sÿ
27. kiaó.
28. piñ
29. ym̂
30. gĕ
31. nuý.
32. faṅ
33. kiṁ
34. xū
35. tień.
36. ueñ
37. taó
38. kiṅ
39. gueŷ.
40. xiṅ
41. chī
42. chiṁ
43. chiñ.
44. tĕ
45. liṁ
46. chueń
47. xeú.
48. {chén / quoñ}
49. xĕ
50. yeù
51. lh̄
52. nieñ.

8. Col.

16. ym̂.
17. kiaṁ
18. chiṁ
19. kiṁ
20. kiaó.
21. gueý
22. taó.
23. fī
24. xiṁ
25. pú
26. cuṁ
27. xiṁ
28. fī
29. taó
30. pú
31. tá.
32. taó
33. xiṁ
34. fū
35. kiĕ.
36. {tieñ / hiá}
37. ueñ
38. miṁ
39. {taý / suṅ / ueñ}
40. {hoâm / tý}
41. kuām
42. hoâ
43. {kí / yuṅ}
44. miñ
45. xiṁ
46. liṁ
47. giñ.
48. {tá / cyṅ}
49. kuĕ.
50. yeù
51. xaṁ
52. tĕ
53. yuĕ.
54. ô.

7. Col.

15. {sò / ỳ}
16. uû
17. nuý
18. cym̄.
19. pú
20. hiŏ
21. {çaṁ. / hoĕ}
22. kiuñ
23. kueý
24. cyeñ
25. yú
26. giñ.
27. pú
28. syú
29. {hŏ / çây.}
30. yĕ
31. kiṁ
32. ỳ
33. yú
34. ngò
35. chaÿ
36. ỳ
37. fo
38. chĕ
39. lh̄
40. chiṁ.
41. hoĕ
42. ỳ
43. cyṁ
44. xiṁ
45. gueý
46. kú
47. cyĕ
48. xī
49. lī
50. çaṅ.
51. tá
52. pí
53. çuñ
54. uaṁ.
55. cyĕ
56. gĕ
57. yĕ.

6. Col.

17. pú.
18. {tym̂ / ú}
19. xiṁ
20. chiñ.
21. kiñ
22. leû
23. lh̄
24. xĕ
25. cyĕ
26. pú.
27. naṁ
28. yueñ
29. hoâ
30. ỳ
31. fă
32. liṁ
33. pieṅ.
34. fă
35. yŏ
36. xuỳ
37. fūm.
38. tiĕ
39. feú
40. hoâ
41. lh̄
42. kiĕ
43. hiū
44. pĕ.
45. ym̀
46. xi.
47. xé
48. çú
49. yuṁ
50. sú
51. chaó
52. ỳ
53. hŏ
54. uû
55. kiū
56. kie
57. mŏ
58. chiṅ
59. giñ
60. {hoeý / chī}
61. ym̄.

5. Columna.

15. fuṁ
16. uû
17. yeû
18. chī
19. sym̄
20. kiaó.
21. taô
22. leaṁ
23. yuṁ
24. yú
25. chiṁ
26. sym̄.
27. chi
28. pá
29. kiṁ
30. tú.
31. lieù
32. chiñ
33. chiṁ
34. chiū.
35. kī
36. saṅ
37. chaṁ
38. chī
39. mueñ.
40. kaý
41. seṁ
42. miĕ
43. sù.
44. hiueñ
45. kiṁ
46. gĕ
47. ỳ
48. pŏ
49. ngaṅ
50. fu.
51. mŏ
52. uaṁ
53. yú
54. xí
55. yú
56. syĕ
57. çuý.
58. chaó.

14. COL.
1. xí
2. mum̀
3. pĕ
4. chim̀
5. kiā
6. yḿ
7. kim̀
8. fō
9. {xim̀ / liĕ}
10. mieñ
11. {sĕ / çú}
12. yum̀
13. choam̀
14. teḿ
15. kĕù
16. yú
17. {tum̃ / cheŭ}
18. {syeñ / tieñ}
19. mŏ
20. hiá
21. sú
22. tá
23. siaó
24. xaḿ
25. paḿ
26. yú
27. {sỹ / kaó}
28. yeù
29. giŏ
30. ceḿ
31. xeú
32. {lõ / haḿ}
33. tá
34. tĕ
35. {kiĕ / liĕ}
36. piḿ
37. kiñ
38. fam̃
39. kueý

13. COL.
1. kĕú
2. taó
3. giñ
4. y.ù
5. lŏ
6. kam̀
7. fă
8. fĭ
9. kim̀
10. pú
11. him̀
12. chŭ
13. fĭ
14. tĕ
15. pú
16. liĕ
17. tú
18. yù
19. quam̀
20. quŏ
21. {vén / uĕ}
22. cham̃
23. miñ
24. kaó
25. çuń
26. tá
27. tỹ
28. kĕ
29. cuḿ
30. cyeń
31. çù
32. {giuñ / sĕ}
33. chiñ
34. çuń
35. lh̃
36. yú
37. chũ
38. cheũ
39. kŏ
40. chí
41. kim̀
42. xí
43. gêm
44. çuń

12. COL.
1. xiḿ
2. cyĕ
3. tem̀
4. yam̀
5. yûm
6. hoeý
7. fá
8. kiaý
9. ngañ
10. sỹ
11. yŭ
12. tú
13. kí
14. kiĕ
15. han̂
16. gueŷ
17. {sú / suḿ}
18. {tá / cyń}
19. kuĕ
20. nán
21. tum̃
22. {xañ / hû / chĭ}
23. haý
24. pĕ
25. kiĕ
26. chum̃
27. {paò / ckĭ}
28. xañ
29. sỹ
30. uaḿ
31. cyeñ
32. kiḿ
33. hoā
34. lim̀
35. tum̀
36. cyĕ
37. cham̀
38. fum̃
39. niĕ
40. xuỳ
41. kĭ

11. COL.
1. uĕ
2. lí
3. giñ
4. siueñ
5. hiñ
6. {tieñ / hiá}
7. sò
8. sú
9. cyĕ
10. yú
11. kim̃
12. {ý / nyḿ / fam̀}
13. çaó
14. {tá / cyń / kuĕ}
15. xí
16. yĕ
17 sò
18. tú
19. cem̀
20. {lh̃ / xĕ}
21. yĕ
22. giñ
23. çuń
24. cheú
25. tĕ
26. vam̀
27. cym̀
28. kiń
29. sỹ
30. xiḿ
31. kiú
32. taḿ
33. taó
34. kuam̃
35. kim̀
36. fum̃
37. tum̃
38. xeń
39. siueñ
40. liḿ

10. COLUM.
1. cyeñ
2. cyĕ
3. {chuñ / yuê}
4. taó
5. uû
6. cham̀
7. miñ
8. xiḿ
9. uû
10. cham̀
11. tý
12. suŷ
13. fam̃
14. xĕ
15. kiaó
16. miĕ
17. cý
18. kiusl
19. sem̀
20. {tá / cyń}
21. kuĕ
22. tá
23. tĕ
24. {õ / lõ / pueñ}
25. yueñ
26. cyam̃
27. kim̃
28. syam̀
29. laŷ
30. kień
31. xaḿ
32. kim̃
33. cyam̀
34. kĭ
35. kiaó
36. chĭ
37. yueñ
38 miaó
39. {uû / gueŷ}
40. quoñ
41. kĭ

14. COL.

40. *ſuî*
41. *uĕ*
42. *uaý*
43. *kaó*
44. *cem̃*
45. *cum̃*
46. *chiń*
47. *yueń*
48. *uam̃*
49. *kiú*
50. *gueý*
51. *ɕyuĕ*
52. *nieù*
53. *yueń* / *ɕuń* / *chí*

13. COL.

45. *ō* / *lŏ* / *pueǹ*
46. *gueý*
47. *chiń*
48. *kuĕ*
49. *tá*
50. *fă*
51. *chù*
52. *fă* / *leû*
53. *xĕ*
54. *taó*
55. *kuĕ*
56. *fō*
57. *yueń*
58. *hieú*

12. COL.

42. *tú*
43. *chŏ*
44. *hŏ*
45. *uoń*
46. *pú*
47. *tań* / *hoeń* / *hiam̃*
48. *miń*
49. *yuĕ*
50. *chū*
51. *yĕ*
52. *kuam̃*
53. *piĕ*
54. *sŏ*
55. *uû*

11. COL.

41. *yeù*
42. *sŭ*
43. *cyaḿ*
44. *tý*
45. *syĕ*
46. *chiñ*
47. *chueǹ* / *mó*
48. *xí*
49. *piĕ*
50. *tien*
51. *sū*
52. *faǹ*
53. *saỳ*
54. *yḿ*
55. *lam̀*
56. *kim̀*
57. *muén*

10. COLUMNA.

42. *yueǹ*
43. *ɕuń*
44. *sem̃*
45. *chim̀*
46. *liĕ*
47. *yaó*
48. *sù*
49. *uû*
50. *faǹ*
51. *xuĕ*
52. *lì*
53. *yeù*
54. *uam̀*
55. *ſyuēn*
56. *cý*

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19. COL.

1. *yueǹ*
2. *kú*
3. *nem̃*
4. *tyḿ*
5. *tŏ*
6. *ńgò*
7. *kień* / *chuḿ* / *xiḿ* / *xim̀* / *vên* / *uû*
8. *hoâm* / *tý*
9. *pí*
10. *pá*
11. *chiḿ*
12. *chŭ*
13. *chĕ*
14. *yeú*
15. *miǹ*
16. *heń*
17. *kieú*
18. *cheû*
19. *ỳ*
20. *gueý*

18. COL.

1. *xí*
2. *yueń*
3. *xeń*
4. *ɕu*
5. *lŏ*
6. *fô*
7. *ɕŏ*
8. *kaỳ*
9. *ta*
10. *kiḿ*
11. *liḿ*
12. *lŏ*
13. *hoam̃*
14. *yĕ*
15. *kień*
16. *taý* / *ɕuń* / *ueǹ* / *uû*
17. *hoâm* / *tý*
18. *kueỹ*
19. *cham̃*
20. *xiḿ*
21. *yuń*
22. *ɕûn*

17. COL.

1. *paŏ*
2. *cyam̀*
3. *ɕuỳ* / *ɕuý*
4. *xŏ* / *xŏ*
5. *tañ*
6. *hiâ*
7. *siŏ* / *chă*
8. *hum̂*
9. *cum̂*
10. *teń*
11. *hiam̃*
12. *cyaō*
13. *gĕ*
14. *chum̂*
15. *laý*
16. *pĕ*
17. *naǹ*
18. *xañ*
19. *siuń*
20. *kiĕ*
21. *poeý* / *ɕĕ*
22. *yù*

16. COL.

1. *cum̃*
2. *kień*
3. *kŏ*
4. *pañ*
5. *gĕ*
6. *kiŏ*
7. *xū*
8. *quam̃*
9. *tień*
10. *yeń*
11. *chĭ*
12. *chẽ*
13. *sañ*
14. *ɕaỳ*
15. *tá*
16. *cýn*
17. *kuĕ*
18. *yeù*
19. *cem̃*
20. *kiĕ* / *hŏ*
21. *chén*
22. *syḿ*
23. *hiam̀*
24. *hoâ*
25. *uam̀*

15. COLUMNA.

taó
1. *houm̂* / *tý*
2. *lim̀*
3. *nym̀*
4. *kuĕ*
5. *tem̀*
6. *ú*
7. *uam̀*
8. *cyñ*
9. *lim̀*
10. *fō*
11. *yù*
12. *kień* / *liŏ*
13. *tam̀*
14. *tam̀*
15. *fă*
16. *tum̀*
17. *ɕań*
18. *yaò*
19. *lŏ*
20. *kim̀*
21. *ɕuń*
22. *taó*
23. *xĕ*

19. COL.	18. COL.	17. COL.	16. COL.	15. COLUMNA.
21. *syñ*	23. *sú*	23. *tuṁ*	26. *gĕ*	24. *xĭ*
22. *kiṁ*	24. *uû* / *gueý*	24. *hay*	27. *chaó*	25. *kiṁ*
23. *miń*	25. *mùy*	25. *cŷ*	28. *çuń*	26. *lh̃*
24. *hoá*	26. *yú*	26. *chiń*	29. *chaò*	27. *tô*
25. *tuḿ*	27. *kiaṁ*	27. *taó*	30. *ceṁ*	28. *chiḿ*
26. *yueñ*	28. *tań* / *chī*	28. *uû*	31. *lŏ* / *han*	29. *tùñ* / *paó*
27. *lĭ*	29. *xiń*	29. *pú*	32. *ceṁ*	30. *çō*
28. *chŏ*	30. *yâm*	30. *kó*	33. *pú* / *tuń*	31. *liṁ*
29. *uû*	31. *tiẽñ*	31. *sò*	34. *temˋ*	32. *tá*
30. *quéy*	32. *hiaṁ*	32. *kò*	35. *yĕ*	33. *cyaṁ* / *kiuń*
31. *syñ*	33. *ỳ*	33. *kò*	36. *cyĕ*	34. *kaó* / *liĕ* / *sú*
32. *chi*	34. *haó*	34. *miṁ*	37. *giñ*	35. *suḿ*
33. *yú*	35. *chiṁ*	35. *xiḿ*	38. *yú*	36. *ú*
34. *faṁ*	36. *cuṁ*	36. *uú*	39. *tá*	37. *xiḿ*
35. *tá*	37. *fueñ* / *yú*	37. *pù*	40. *tĕ*	38. *syĕ*
36. *lh̃*	38. *chuèn*	38. *çó*	41. *kiĕ* / *hŏ*	39. *chiñ*
37. *hiū*	39. *ý*	39. *sò*	42. *yú*	40. *xí*
38. *chueń*	40. *kuañ*	40. *çó*	43. *kiḿ* / *kiḿ*	41. *nuý*
39. *cyḿ*	41. *kiṁ*	41. *kò*	44. *cuṁ*	42. *ngañ* / *chi*
40. *lh̃*	42. *chuṁ*	42. *xŏ*	45. *syeū*	43. *sú*
41. *xŏ*	43. *cyĕ*	43. *sŏ* / *çuń* / *ueî* / *miî*	46. *cuṁ*	44. *kiuén*
42. *quaṁ*	44. *kieñ*	44. *hoaṁ* / *tý*	47. *tĕ*	45. *pĕ*
43. *çû*	45. *ỳ*	45. *yú*	48. *yŭ*	46. *piĕ*
44. *kieú*	46. *muý*	46. *liṁ* / *uû*	49. *xí*	47. *fuḿ*
45. *chuṁ*	47. *ll*	47. *teḿ*	50. *tiẽñ*	48. *kiḿ*
46. *kú*	48. *kú*	48. *ú*	51. *tú*	49. *gmý*
47. *xeń*	49. *neṁ*	49. *kiuń*	52. *xí*	50. *tâ*
48. *tay*	50. *quaṁ*	50. *chuñ*	53. *pañ*	51. *luñ*
49. *pi*	51. *seṁ*	51. *liĕ*	54. *ngĕ*	52. *geî*
50. *kiuñ*	52. *xiṁ*	52. *kiṁ*	55. *lý*	53. *suȳ*
51. *señ* / *chĕ*	53. *ỳ*		56. *tuṁ*	54. *yueń*
52. *ngò*	54. *tý*		57. *xu*	
53. *sicū*				
54. *hiâ*				

24. COL.

1. sú
2. muý
3. pĕ
4. ỹ
5. kim̀
6. sú
7. kiñ
8. kień
9. kí
10. giñ
11. yueń
12. kĕ
13. kuṁ
14. poeý
15. ỳ
16. yam̀
17. hieū
18. liĕ
19. sú
20. yuĕ
21. chiñ
22. chù
23. uû
24. yueǹ
25. xiń
26. syĕ
27. cham̂
28. gen̂
29. kiueń
30. yú
31. cyaḿ
32. hoá
33. kí
34. tý
35. liĕ
36. tiẽñ
37. fuen̂
38. xiṁ
39. chŏ
40. taý
41. kieú
42. tú
43. {suû / pien̂}
44. gĕ
45. xiḿ
46. ngań
47. miĕ
48. kién
49. ckiñ
50. chiñ
51. yuen̂

23. COL.

1. tâm
2. çuń
3. xĕ
4. lam̀
5. yû
6. giû
7. {hoeỹ / sú}
8. fī
9. kem̀
10 hiaó
11. kim̀
12. muên
13. ỹn
14. giñ
15. xí
16. lí
17. muỳ
18. suý
19. cyĕ
20. sú
21. xí
22. {cem̀ / tú}
23. {kień / sú}
24. cym̃
25. cuḿ
26. liŏ
27. chū
28. {ú / siuń}
29. gueý
30. chĕ
31. laŷ
32. lh̃
33. fam̀
34. ckī
35. hán
36. chĕ
37. laŷ
38. lh̃
39. ỹ
40. chī
41. pím
42. chĕ
43. leaó
44. lh̃
45. kí
46. chī
47. sù
48. chĕ
49. çaḿ

22. COL.

1. çum̀
2. giuñ
3. yú
4. {sŏ / fam̃ / yĕ}
5. {sŏ / çuń}
6. pí
7. chī
8. maý
9. suỹ
10. kień
11. cyñ
12. yú
13. ngó
14. nuý
15. pú
16. çú
17. ý
18. yú
19. hiñ
20. kieñ
21. gueý
22. cim̃
23. chaò
24. yă
25. çó
26. kiuń
27. lh̃
28. mŏ
29. nêm
30. sañ
31. lŏ
32. sú
33. pú
34. cyĕ
35. yú
36. kiā
37. yén
38. {tim / ngēn}
39. chī
40. {pŏ / lí}
41. pú
42. {çû / kí}
43. chī
44. {kiñ / tan}
45. koĕ
46. gem̀

21. COL.

1. {sú / xí}
1. {tiẽñ / chum̃ / kień}
2. sú
3. {çú / kiā / xā}
4. cem̃
5. {ỹ / sú}
6. hŏ
7. lh̃
8. haó
9. hoeý
10. ueń
11. taó
12. tuḿ
13. hiñ
14. yuen̂
15. çú
16. {uam̀ / xĕ / chī / chim̀}
17. {cýn / laŷ}
18. chum̃
19. hiñ
20. xŏ
21. kaó
22. sañ
23. taý
24. yó
25. chueń
26. xĕ
27. cyuen̂
28. chí
29. kiaó
30. cyĕ
31. yú
32. tan̂
33. tyḿ
34. nay
35. cĕ
36. num̂
37. yú
38. uam̀
39. cham̀
40. chum̃
41. {xū / liḿ}

20. COLUMNA.

1. chī
2. tá
3. {yeû / kiĕ}
4. {yḿ / chī}
5. kiaỹ
6. {çañ / yĕ}
7. giŏ
8. sú
9. fam̃
10. yû
11. xí
12. {tiẽñ / hiá}
13. cyḿ
14. giñ
15. nem̂
16. lí
17. uĕ
18. nêm
19. cyḿ
20. çuñ
21. nem̂
22. cham̀
23. çañ
24.
25. nem̀
26. lŏ
27. tien
28. {sem̃ / hiam̃}
29. ym̀
30. cym̃
31. fá
32. çú
33. chiḿ
34. chĕ
35. ngò
36. kim̀
37. liĕ
38. nem̀
39. {sú / chī}
40. cum̃
41. {yuḿ / yĕ}
42. tá
43. xí
44. chù

24. Col.

52. chĕ / chĕ
53. uên
54. hoâm
55. taó
56. quoñ
57. cyên
58. uaṅ

23. Col.

50. lh̃
51. ngañ
52. chi
53. cyṅ
54. cyĕ
55. tá / sŏ
56. uĭ
57. ueñ.

22. Col.

47. kí
48. kieú.
49. xî
50. hoe
51. chuṅ
52. quaṅ
53. fă.

21. Col.

42. fueń / yaṅ
43. kiuń / uaṅ / kuŏ
44. cuñ / çú / ý
45. çō.

20. Columna.

45. kiñ / çú / kuañ / lŏ / tá / fú
46. tuñ
47. sŏ / faṅ / cyĕ / tá / fō.

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29. Col.

32. tá
33. tañ
34. kień / chuñ
lh̃
nieñ
suý
çaý
çó
niŏ
taý
ceú
yuĕ
cyĕ
tá
hoeý
señ
ueñ
gĕ
kień
liĕ
xí
fă
chù
ceñ
nyṁ
xú
chi
tuñ
faṅ
chi
kiṁ
chuñ
yĕ
chaô
ý
laṅ

28. Col.

1. lŏ / hŏ
2. chaó
3. sú
4. pĕ
5. mań
6. cyù
7. cĕ
8. taó
9. gueý
10. quaṅ / ý
11. yṁ
12. gueý
13. miĕ
14. kiám
15. miñ
16. yeñ
17. ý / yñ
18. sañ
19. yĕ
20. chù
21. neñ
22. çó
23. ý
24. chiñ
25. neñ
26. xŏ
27. kień
28. fuṁ
29. gueý / ý
30. súm
31. yueñ
32. kiĕ.

27. Col.

1. tyṁ
2. chiñ
3. çaó
4. ngò
5. kiú
6. hiă
7. taý
8. çuṁ
9. hiaó
10. ý
11. tĕ
12. hŏ
13. tieñ
14. tý
15. kaỹ
16. taý
17. señ
18. chiñ
19. uĕ
20. çú
21. muý
22. lí
23. hiañ
24. ỳ
25. paò
26. cuñ
27. giñ
28. ỳ
29. çó
30. xí
31. sú
32. sŏ
33. laỳ
34. gueý
35. yuĕ
36. kiuĕ
37. piĕ

26. Col.

1. uú
2. çaỳ
3. kú
4. yueñ / çuń / kĕ
5. xiṁ
6. kĕ
7. syeŭ
8. chiñ
9. chiṁ
10. yú
11. pañ
12. yaṁ
13. hoeý
14. tieñ
15. xū
16. hoeý
17. yṁ
18. hoâm
19. tú
20. çuý
21. çañ
22. çuý
23. tú
24. kaó
25. kiń
26. xŏ
27. cyĕ
28. kieñ
29. hí
30. giñ
31. laỳ
32. kî
33. kiṁ

25. Columna.

1. xiṁ
2. xî
3. fă
4. luṁ
5. kieñ
6. quŏ
7. queń
8. chañ
9. miñ / miñ
10. kiṁ
11. kiaó
12. yeû
13. queý
14. ngó
15. taṁ
16. faṅ
17. kiñ
18. kień
19. xí
20. çuñ
21. çaṅ
22. chueñ / haṁ
23. pĕ
24. fō
25. kiaý
26. çó
27. uaṁ
28. pañ / chi
29. kaṁ
30. kaó / çuń
31. cyeń
32. çû
33. keṁ
cyên

29. COL.

cyên
hín
tây
cheü
sú
sú
çañ
kiuñ
liù
sieü
hień
xū.

0.

27. COL.

38. sŏ
39. {kień / chūm}
40. tuń
41. kiĕ
42. cyń
43. sieü
44. miñ
45. tĕ
46. uû
47. sò
48. sú
49. yñ
50. uên
51. cyń
52. uań
53. yû
54. chŏ
55. liñ
56. :
57. yń
kiń
kień
uĕ
sĕ.

26. COL.

34. {sŏ / çuń}
35. laŷ
36. fō
37. tien̄
38. gueý
39. uí
40. kiă
41. xiń
42. gĕ
43. yú
44. cyń
45. cyâm
46. fuñ
47. {saò / yĕ}
48. çó
49. queý
50. hoañ
51. xĕ
52. cyeü
53. kī
54. yuñ
55. syĕ
56. chĭ
57. foĕ.

25. COLUMNA.

34. chŏ
35. cyñ
36. yû
37. hŏ
38. cuñ
39. pí
40. lań
41. {pién / muoń}
42. {chuñ / tú}
43. chiñ
44. taó
45. syueñ
46. miñ
47. xĭ
48. fuñ
49. fă
50. chù
51. gin
52. yeù
53. lŏ
54. kañ
55. uĕ.



Part I, Chapter 3

Preface

The previous section gave the correct pronunciation of the Chinese words. The following section gives the literal meaning of each word. The order of the words is the same in both sections.

Interpretation II

A Word-by-Word Interpretation of the Sino-Chaldean Monument

LINE 1, TITLE

Concerning great (1) Cyn (that is, Judea) (2) the bright (3) Law (4) preached (5) in Cium kue (that is, the Chinese Empire) (6) monument (7).

O

The Bright (1) Law (2) preached (3) in China (4) a stone (5) of eternal (6) praise and (7) prologue (8) Ta cyn (that is, Judea) (9) of the church (10) a priest (11) Kim cym (12) brought back (13).

COLUMN ONE

The beginning (1) was (2) always (3) the same (4) true (5) quiet (6) of the first things (7) first (8) and (9) without (10) origin (11) necessarily (12) the same (13) intelligent and spiritual (14) of last things (15) the last (16) and (17) most excellent (18) existing (19) He ordered (20) of the heavens (21) the poles (22) and (23) He made from nothing (24) most excellently (25) the perfect of all his Holy Ones (26) on account of (27) origin (28) worship (29) whom (30) He (31) alone (32) of persons (33) of three (34) one (35) most perfect (36) substance (37) not (38) having beginning (39) the truth (40) God (41) Holooy (42) established (43) the cross (44) for (45) to pacify (46) four (47) parts of the world (48) He moved (49) of origin (50) the spirit (51) and (52) brought it forth (53).

COLUMN TWO

Two (1) of changes the causes (the Chinese call these ym and yam, that is, material and form) (2) dark (3) abyss (4) He changed (5) and (6) the sky (7) earth (8) He revealed (9) the sun (10) moon (11) revolved (12) and (13) day (14) night (15) He made (16) Craftsman (17) worked (18) all (19) things (20) the same (21) to raise up (22) He wished (23) a man (24) ornamented (25) He gave (26) loving subordination of a peaceful union (that is, the original justice) (27) He ordered (28) quiet (29) to the waves (30) of the sea (31) whole (32) of origin (33) nature (34) empty and very humble (35) and (36) not (37) full and proud (38) to follow (39) the fluctuation of appetites (40) by the heart (41) from self (42) neither (43) lightly (44) he desired (45) he spread (46) by (47) Sotan (that is, the Devil) (48) an extensive (49) trick (50) secretly he ornamented the nature pure and simple by a hateful peace magnificent in

Note: The last few words are not numbered in the Latin text.

COLUMN THREE

of his (1) permanence (2) with the middle (3) hate (4) he hid (5) at the same time (6) through (7) praise (8) of malice (9) within (10) that (11) He caused (12) three (13) hundred (14) six times (15) ten (16) five (17) sects (18) mens' shoulders (19) followed (20) the order (21) of remains (22) trying (23) to weave (24) of rules (25) nets (26) some (27) showed (28) created things (29) for (30) believing (31) the principle (32) others the abyss (33) held (34) for (35) the origin (36) of the two causes (37) others (38) offered (39) a sacrifice (40) to (41) acquire (42) good luck (43) others (44) sought (45) false goods (46) to (47) deceive (48) men (49) of prudence (50) of the thoughts (51) sorrowful inventions (52) love's (53) passion (54) rejoicing (55) they work (56) so (57)

COLUMN FOUR

Without (1) they could follow (2) they were heated (3) strictly (4) turned around (5) they were burned (6) gathering (7) darkness (8) without (9) a road (10) from a long time (11) losing (12) the excellent (13) happiness (14) in this (15) time (16) of persons (17) three (18) one (19) communicated (20) himself (21) to the brightest (22) and most venerable (23) Mi Xio (24) by working (25) and hiding (26) true (27) majesty (28) at the same time (29) a man (30) brought forth (31) into the age (32) spirit (33) from Heaven (34) signified (35) joy (36) a virgin (37) woman (38) bore (39) a saint (40) in (41) Ta cyn (that is, Judea) (42), a bright (43) constellation (44) announced (45) joy (46) Po su (Kings from that Eastern land) (47) say (48) brightness (49) and (50) came (51) to of-

fer gifts of subjection (52) having been completed (53) twice ten (54) four (55) holy (56).

COLUMN FIVE

There is (1) of the prophets (2) an ancient (3) law (4) it ruled (5) families (6) kingdoms (that is, all) (7) with (8) great (9) doctrine (10) spoke (11) of a three-fold (12) unity (13) pure (14) spiritual (15) without (16) of words (17) noise (18) new (19) Law (20) He perfected (21) good (22) customs (23) with (24) direct (25) faith (26) He ordered (27) eight (28) of ends and beatitudes (29) the places and degrees (30) a fiery place (31) of purging (32) dust (33) for perfecting (34) integrity (35) He revealed (36) of three (37) virtues (38) the school (39) He unlocked (40) life (41) He extinguished (42) death (43) hung (44) by bright (45) day (46) to (47) destroy (48) of Hell (49) the cities and region and darkness (50) devil's (51) tricks (52) with (53) this (54) totally (55) He destroyed (56) by a direct (57).

COLUMN SIX

of piety (1) by the ship (2) to (3) approach (4) the illustrious (5) mansions (6) for souls (7) spiritual (8) in (9) that time (10) when (11) already (12) he came to the aid of (13) power's (14) business (15) this (16) He finished (17) himself (18) raised (19) at midday (19) he ascended (20) into Heaven (21) of Scriptures (22) there remained (23) twice ten (24) seven (25) volumes (26) opened (27) original (28) conversion (29) so (30) they could (31) rational men (32) enter (33) law (34) of bath (35) of water (36) of the spirit (37) by cleansing (38) the surface (39) adorns (40) and (41) by purifying (42) the spirit (43) within (44) whitens (45) by the sign (46) + (47) of the cross (48) dispersed (49) into the four (50) parts (51) of the world (52) for congregating and pacifying (53) without (54) labor (55) they strike (56) the wood (57) of fear (58) of piety (59) of gratitude (60) by sounding the voices (61).

COLUMN SEVEN

The East (1) by sacrificing (2) they see (3) of life (4) glorious (5) way (6) they take care of (7) beards (8) because (9) they have (10) outside (11) conversation with others (12) they shave (13) the top of their heads (14) because (15) they lack (16) within (17) the affects of passions (18) not (19) they keep (20) a retinue (21) of slaves (22) equal (23) with noble (24) ignoble (25) with men (26) not (27) they heap up (28) riches (29) even (30) with poor (31) they pay out (32) with (33) us (34) they fast (35) to (36) subjugate (37) to the knowledge of the intellect (38) and (39) they accomplish (40) or (41) so that (42) they quiet (43) fear's suffering (44) because of (45) strength (46) seven (47) times (48) they offer (49) orations of praise (50) with great (51) aid (52) of living (53) and of dead (54) of seven (55) days (56) on the first (57)

COLUMN EIGHT

They sacrifice (1) purify (2) hearts (3) the unpleasant things of sins (4) by absolving (5) true (6) of virtues (7) the law (8) excels (9) and (10) with great difficulty (11) can be named (12) by works (13) and actions (14) it illuminates (15) the shadows and shades (16) and we are forced (17) to call it (18) the Bright (19) Law (20) the only (21) Law (22) without (23) Emperors (24) not (25) is magnified (26) Emperors (27) without the Law (28) not (29) become great (30) the Law (31) Emperors (32) by edicts (33) by spreading (34) the world (35) they adorn (36) by brightness (37) Tay cun-uen (38) the Emperor (39) of the bright (40) Chinese Empire (41) by times (42) to the illustrious (43) wisest Emperor (44) came (45) a man (46) from Tacyn (that is, Judea) (47) kingdom (48), having (49) greatest (50) virtue (51) called (52).

COLUMN NINE

Lo-puen directed (1) by the blue (2) clouds (3) and (4) carrying (5) of the true (6) scriptures of doctrine (7) by contemplating (8) of the winds (9) the rule (10) for (11) running down (12) of labors (13) the perils (14) Chen quon Kien su (the Chinese name for the year falling on 636 A.D.) (15) reached (16) in (17) the royal hall (18) the Emperor (19) ordered (20) the Calao (21) his vassel (22) Fam cum yuen lim (the name of a Calao) (23) to send (24) the royal sticks (these are red, and are always carried along when the Emperor orders something) (25) to (26) of the West (26) suburban (27) to a guest (28) who was to be received (29) entering (30) within (31) he caused to be transferred (32) of the teaching of the Law (33) the books (34) in the palace (35) he asked (36) about the Law (37) most diligently (38) in the inner parts (39) very deeply (40) of the doctrine (41) and the straight (42) truth (43) about the proposed (44) he ordered (45) it to be promulgated (46) and to be

spread abroad (47) Chen quon (the name of this year) (48) the tenth (49) it was (50) the second (51) year (that is, 639 A.D.) (52).

COLUMN TEN

of the autumn (1) the seventh (2) moon (3) the edict (4) of the king (5) issued (6) said law not has ordinary name, holy ones not have always same place, they run around the world teaching law frequently helping a multitude of people Ta Cyn (Judea) of a kingdom of great virtue, Lo puen from afar carrying Law's scriptures and images, came to offer to farthest court, by inquiring in turn of that law intent hidden, excellent without superficiality; we see of its origin radical principle, from of mortals by the creation set up necessity, of words without superfluity doctrine, reason having of forgetfulness a little support beneficial.

Note: Most of the numbers in this column are lacking in the Latin text.

COLUMN ELEVEN

by things (1) very useful (2) to men (3) extending (4) works (5) in world (6) so (7) I order the magistrates (8) as (9) in (10) the royal court (11) ynym fam (12) they build (13) kingdom Ta cyn (Judea) (14) of a church (15) one (16) place (17) they place (18) priests (19) twice ten (20) and one (21) men (22) Cun (23) cheu (the name of a certain ancient man) (24) with virtue (25) extinct (26) in black (27) chariot (28) to the West (29) left (30) true (31) of the royal family Tam (32) of doctrine (33) brightness (34) by bright (35) spirit (36) Orient (37) blew across (38) made known (39) edicts (40) were (41) by magistrates (42) placed (43) Emperors' (44) painted (45) true (46) likenesses (47) in temple (48) by the walls (49) of the Emperors' (50) likenesses (51) surpassing (52) five colors (53) by accumulated (54) light (55) illustrated (56) gates (57).

COLUMN TWELVE

By sacred (1) examples (2) came (3) happiness (4) eternal (5) of splendid (6) law (7) the end (8) by examining (9) of the West (10) of lands (11) of the descriptions (12) the monuments (13) and (14) Han (15) guey (16) the historians of the royal families (17) Ta-cyn (18) kingdom (19) from the south (20) is united (21) of red coral (22) to the seas (that is, the Red Sea) (23) from the North (24) pole (25) of all (26) precious stones (27) mountains (28) from the West (29) of immortal (30) men (31) by the place (32) of flowering (33) trees (34) from the East (35) is united (36) to the place (37) Cham fum (38) and to dead water (39) from of that land produces by fire to be washed weapons, balsam fragrant, clear of Moon gems, by night shining precious stones, custom don't have.

Note: The last few words are not numbered in the Latin text.

COLUMN THIRTEEN

of thinking (1 and 2) people (3) they have (4) joy (5) pacific (6) law (7) except for (8) charity (9) no other (10) they follow (11) kings (12) without (13) virtues (14) not (15) stand (16) of earth (17) the world (18) large (19) ample (20) customs (21) flourish (22) very illustrious (23) Cao (24) cun (25) great (26) Emperor (26) knew (27) reverently (28) to imitate (29) ancestors (30) his (31) he expressed in deeds (32) his (33) parent (34) and (35) in (36) all (37) kingdoms (38) wherever (39) he ordered for there to be (40) of the Bright Doctrine (41) churches (42) and just as previously (43) was venerated (44) Olo puen (45) so made him (46) custodian (47) of the kingdom (48) of the great (49) Law (50) lord (51) the Law spread abroad (52) through ten (53) tao (54) (that is, through every Kingdom) (55) of joy (56) from the root (57) heaped up (58).

COLUMN FOURTEEN

Churches (1) filled (2) a hundred (3) states (that is, all) (4) of the family (5) the royal (6) gleamed (7) with happiness (8) Xim lie (9) year (10) the Bonzes (11) used (12) strength (13) raised up (14) their faces (that is, they blasphemed the Law) (15) in (16) tum Cheu (a city of Honan Province) (17) Sien Tien (713 A.D.) (18) ending (19) vulgar (20) men (21) strongly (22) even laughed at it (23) and lied about it (24 and 25) in (26) Sy Kao (an old court of Uen uam in Xen sy Province) (27) was (28) Gio (as the Chinese pronounce John) (29) a priest (30) had (31) Lo han (32) of great (33) virtue (34) Kie lie (35) and (36) Kim (37) of lands (38) the noble (39) disciples (40) things (41) exterior (42) superior (43) that Priest (44) together with the others (45) of piety (46) heavenly (47) nets (48) and (49) threads (50) broken (51) renewed (52) Iven cunchi. (53).

COLUMN FIFTEEN

The Tao Emperor (1) ordered (2) Nym (3) of the kingdom (4) of others (5) and the five (6) kings (7) personally (8) to descend (9) to of happiness (10) mansion (that is, the church) (11) to raise up (12) altars (13) and halls (14) of the Law (15) beams and columns (16) cut (17) he made solid (18) and (19) more (20) he rooted (21) of the Law (22) the rock (23) then (24) inclined (25) even (26) again (27) was straightened (28) Tien pao (A.D. 747) (29) at the start of the year (30) he ordered (31) the great (32) general (33) Kao lie su (a eunuch) (34) to carry away (35) five (36) of the Emperors (37) likenesses (38) true (39) churches (40) inside (41) to be placed (42) he gave (43) iron (44) a hundred (45) webs (46) for offering (47) of a feast (48) for increasing (49) joy (50) the dragon's (51) beard (52) it might be (53) long (54).

COLUMN SIXTEEN

The bow and arms hanging from that (1) we can (2) touch (3) however (4) by the hand (that is, although the Emperor is absent, he left a remembrance of himself in these mentioned things) the sun's (5) horns (6) were spread wide (7) very clearly (8) the sky's (9 and 10) color (11) near (12) equaled everything (13) in the third (14) year (15) the Tacyn (16) Kingdom's (17) was (18) the priest (19) Kie ho (20) who directing his way (21) by the stars (22) reached (23) China (24) looking at (25) the sun (26) the Emperor (27) he revered (28) from his order (29) the priest (30) Lo han (31) the priest (32) Pu lum (33) and (34) other (35) seven (36) men (37) with (38) of great (39) virtue (40) Kie ho (41) in (42) Nim kim (43) Palace (44) exercised (45) works (46) of virtue (47) in that (48) time (49) the royal (50) edicts (51) on the temples' (52) tablets (or gates) (53) on their front (54) carried (55) of the imperials dragons (56) the pictures (57).

COLUMN SEVENTEEN

with precious ornament (1) with the splendor (2) of stones shining (3) very illustrious (4) of red lead (5) clouds (6) scripture (7) rendered conspicuous (8) in empty (9) ascended (10) brightness (11) by irrigating (12) the day (13) love (14) benefits (15) of the North (16) and South (17) by mountains (18) equalled (19) the very high (20) coming out (21) with (22) Eastern (23) Sea (24) could be compared (25) the deep (26) Law (27) not (28) unless (29) consenting to reason is (30) because there is (31) however (32) such which agrees (33) to have the best name and reputation (34) Emperors (35) from that (36) not (37) they work (38) because (39) however they are working (40) agreeable it is (41) to promulgate (42) So cun wen min (43) the Emperor (44) in (45) Lim uu (46) and other (47) five (48) cities (49) many (50) raised (51) of the Bright Doctrine (52).

COLUMN EIGHTEEN

Churches (1) ancient (2) goodness (3) he helped (4) and (5) happiness (6) he began (7) to open (8) a great (9) feast (10) of joy (11) he descended (12) and of the Emperors (13) the works (14) stirred up (15) Tay cun wen uu (16) the Emperor (17) of joy (18) he opened (19) the holy (20) circuit (21) followed (22) business (23) not in vain (24) by whatever (25) in (26) incarnate God's (27) birthday (28) the time (29) he ordered for there to be burnt (30) imperial (31) incense (32) through (33) this warning (34) others to do (35) meritorious works (36) and he sent (37) banquets (38) to (39) illustrate (40) the Bright Law's (41) peoples (42) without fail (43) of the heavens (44) he had (45) very beautiful (46) profit (47) and so (48) he could (49) spread abroad (50) mortals (51) Imperial (52) he had (53) a place and dignity (54).

COLUMN NINETEEN

original (1) therefore (2) he knew (3) to overcome (4) the poison (5) our (6) Kien chum xim xin uen uu (7) Emperor (8) he began (9) eight (10) ways of rule (11) for (12) renewing (13) and substituting (14) for the shadows (15) the light (16) he opened (17) the nine (18) orders (19) as (20) only (21) he renewed (22) of the Bright Doctrine (23) the mandate (24) for setting up (25) and penetrating (26) its most excellent (27) reason (28) he prays (29) without (30) modesty (31) of heart (32) he reached (33) to (34) world's (35) greatest (36) and (37) is humble (38) he promulgates (39) peace (40) and (41) shows kindness to others (42) is of illustrious (43) clemency (44) and by the help (45) he is to all (46) the afflicted (47) good things (48) he grants (49) to a multitude (50 and 51) of peoples (52) and of our (53) works to be composed (54) works (55).

COLUMN TWENTY

Very (1) studious (2) he pours out (3) of a direction (4) the grades (5) running down (6) to yield (7) he made (8) of the winds

(9) and the storms (10) the times (11) the world (12) he pacified (13) men (14) know (15) him to reign (16) things (17) they can (18) dispose (19) the live (20) know (21) to flourish (22) the dead (23) can (24) rejoice (25) by works (26) of mortals (27) good reputation (28) answers (29) nature (30) poured out (31) from itself (32) perfection (33) because (34) of our (35) Bright Doctrine (36) the Law (37) can (38) of business (39) the works (40) accomplish (41), great (42) he gave (43) (called) Lord (44) Kin su Kuam lotafu (the title of an officer in the court) (45), and at the same time (46) So fam cye tu fo su (title of an officer outside the court) (47).

COLUMN TWENTY-ONE

Xi tien chun Kien (the title of another officer in the court) (1) gave (2) a purple garment (3) to the priest (4) Ysu (5), the pacifier (6) and to others (7) desiring (8) to do good (9) a good name and fame (10) of the law (11) promulgating (12 and 13) from afar (14) to (15) Vam xe chi chim (16) coming (17) in the middle (18) of the spring (19) in virtues (20), he surpassed (21) three (22) generations (23) knowledge (24) he spread abroad (25) the ten (26) most perfectly (27) from the beginning (28) he served (29 and 30) in (31) the palace (32) of the king (33) and later (34) was written (35) his name (36) in (37) the royal (38) book (39) from (40) Xu lim de fuen yan (41 and 42) the rule (43) with (44) Cu y in the beginning (45).

COLUMN TWENTY-TWO

He had aided (1) the arms-bearing (2) in (3) Sofam (4) So cun (emperor) (5) had sent (6) him (7), to follow him going before (8) even though (9) he had been seen (10) his person (11) with (12) the sleepers (13) within (14) never (15) himself (16) changed (17) in (18) works (19) exterior (20), he was (21) king of the state (22) on account of nails (23) and teeth (24), he was (25) to the army (26) instead of ears (27) and eyes (28), he knew (29) to pay back (30) returns (31) and benefits (32) never (33) he increased (34) on account of (35) his house (36) he carried away (37) Lim ngen (38) from (39) the Pole (precious crystal) (40), he gave (41) cu Ki (42) from (43) golden (44) carpets (45) from time to time (46) he restored (47) the old (48) churches (49) from time to time (50) he multiplied (51) ample (52) laws (53).

COLUMN TWENTY-THREE

Royal halls (1) for honoring (2) and adorning (3) with houses (4) the world (5) just as (6) of flying creatures (7) certain wings (8) diligently (9) he exercises his works (10) of the Bright Law (11) by disciples (12) following (13) after charity (14), he distributed (15) wealth (16) on any (17) year (18) he called together (19) four (20) of the churches (21) the priests (22) he served them (23) effectually (24) and reverently (25) at the least (26) for all (27) of forty days (28) the slaves (29) who (30) came (31) even (32) he fed (33) those (34) with cold (35) shivering (36) who (37) coming (38) he clothed (39) those (40) the sick (41) who (42) cured (43) and (44) he raised up (45) them (46) the dead (47) who (48) he buried (49) and (50) put them at rest (51 and 52) in the times (53) of Taso (54) not (55) it was heard (56).

COLUMN TWENTY-FOUR

That (1) beauty (he was accustomed to receive guests and pilgrims in a most praiseworthy way) (2) with white (3) they were clothed (4) of the Bright Teaching (5) the men (6) and (7) now they seem (8) those (9) men (10) I wanted (11) to sculpt (12) for all (13) a stone of permanent memory (14) to (15) show (16) the happy (17) works (18) speech (19) said (20) true (21) lord (22) without (23) beginning (24) most pure (25) quiet (26) and always (27) the same (28) omnipotent (29) of the whole world (30) craftsmen (31) creator (32) he set up (33) the earth (34) erected (35) the sky (36) by communicating (37) himself (38) he brought forth (39) into the world (40) salvation (41) he set up (42) the infinite (43) as the shining sun (44) climbs (45) shadows (46) he destroyed (47) the whole (48) he verified (49) of truth (50) excellent profundity (51) very serene (52) Ven (53) Emperor (54) of the law (55) the diadem (56) carried before other (57) kings (58).

COLUMN TWENTY-FIVE

Having used (1) well the time (2) he abolished (3) the hordes (4) the Heavens (5) he spread (6) the lands (7) he extended (8) of the Bright (9) Illustrious (10) Teaching of the Law (11) by words (12) he led back (13) our (14) Chinese Empire Tam (15) translated (16) the scriptures (17) increased (18) the churches (19) to living (20) dead (21) he was like (22) a ship of a hundred (23) felicities (24) ranks (25) he made (26) of ten thousand (27) of Kingdoms (28) peace (29) Cao cun

(30) imitated (31) the ancestors (32) even (33) by buildings (34) he perfected (35) the world (36) of peace (37) palace (38) humble (39) light (40) they filled (41) Chinese lands (42) true (43) Law (44) extended (45) brightly (46) brought (47) titles (48) of the Law (49) to the Lord (50) mortals (51) had (52) joy (53) peace (54), things (55).

COLUMN TWENTY-SIX

Lacked (1) unfortunate (2) calamities (3) Yuen cun Ki (4) Emperor (5) knew how (6) to compose himself (7) to the truth (8) and right (9) he ordered (10) tables (11) to erect (12) very bright (13) by the royal (14) writings (15) very flourishingly (16) gleaming (17) of the Emperors (18) by images (19) of very bright (20) shining (21) those all (22) kingdoms (23) strongly (24) venerated (25) people (26) all (27) were renovated (28 and 29) men (30) were eager (31) by that (32) felicity (33) So, Cum (34) returned (35) again (36) of the imperial (37) majesty (38) to direct (39) a course (40) of the imperial (41) sun (42) bore (43) darkness (44), of felicity (45) the air (46) eliminated the night (47) made (48) that to return (49) to the imperial (50) house (51) of happiness (52) by the door (53) eternal (54) extinguished (55) and stood (56) the attack of the raging ones (57).

COLUMN TWENTY-SEVEN

He pacified (1) the dust of the rebels (2) made (3) our (4) great (5) Hia Empire (as China is called (6) Tay (7) cum (8) hiao (9) y (10) by virtues (11) he unified (12) the skies (13) and the earth (14) he opened (15) by the benefits (16) of life (17) the works (18) by things (19) aided (20) by a beautiful (21) increase (22) gave odors (23) for (24) of thanks (25) the giving (26) very pious (27) to (28) make (29) alms (30) by the beneficence (31) he made (32) to descend (33) majesty (34) the moon (35) the sun (36) very perfectly (37) joined (38) in that (that is, he subjected everything) Kien chun (39) ruled (40) the poles (that is the world) (41) he perfected (42) composed (43) the virtue of intellect, by strength he pacified the four seas, he adorned and united ten thousand boundaries, a candle like he descended into of men the secrets, as a looking glass representing the color of things.

COLUMN TWENTY-EIGHT

The world he illuminated and resuscitated, to a hundred barbarians he gave laws, the Law alone answers uniquely to perfection, forced name his we will say, law is of Trinity one, Emperors know how to work, the vassal had to carry it out. I erect a flowery stone monument of eternal praise, original felicity of the great Chinese Empire of the royal family Tam of the Emperor Kien chun the second year, when it was the beginning of Autumn the month the seventh day of the great light of the flowering ornate on the day (that is, the Lord's) erected stone.

COLUMN TWENTY-NINE

In that time of the Law the Lord (Bishop) Priest Nym Xu ruled of the Oriental lands of the Bright Law the peoples. Chao y lam, who previously had been Tay chen su su can Kim. Called Liu sieu with his own hand wrote.

NOTE: The words on the last part of the Latin text are not numbered.

Interpretation III or Paraphrase

Of the Chinese Inscription, which was first translated literally into Portuguese, then from that language into Italian, and finally into Latin

O.) The Declaration of Xiu Piu, or, as the commentator says, made by the priest of Judea called Kim Lim.

I.) So I say, He was always true and quiet, without any beginning, of profound intellect, destined to endure always. By His excellent power He created everything from nothing. In his infinite majesty and sanctity He made the Holy Ones. This is the Divine Essence, three persons in one substance, our Lord, true and without beginning. He is Olo, o yu (which in Chaldean means Eloha). He made the four parts of the world in the shape of a cross. He moved the chaos and made the two kis (this is, the two virtues or qualities called Inyam; the commentator calls them the two principles). He made a change in the abyss, that is, He changed the darkness. He made Heaven and earth, and caused the sun and moon to indicate day and night by their movements. He created everything. Truly, in creating the first man He gave him his original justice and ap-

pointed him lord of the entire universe. At first he was by nature empty and vile, full of Himself, having a level and balanced intellect, without any mixture, and not having any excessive appetite.

II.) Later Satan used his tricks and caused Adam to damage his pure and perfect nature. That is, he caused evil to begin to enter him to disturb his peace, and the equality of his simplicity, and by that fraud he introduced discord. Therefore 365 sects arose, one after another, and each attracted as many followers as it could. Some worshipped the created instead of the Creator. Others proposed that the Void is the basis of all things, and that it is a real thing. (This refers to the Chinese sect of the pagodas and the literati.) They assert that the principle from which everything proceeds is a void. To them this is subtle and imperceptible to the senses, but even so it is a real and positive principle. The literati, also, say that the principle of things is not only real and positive, but moreover that it has a form and substance so that it can be perceived. Some were searching for blessing in sacrifices. Some glory in a certain goodness in order to deceive men. They bring all their knowledge and industry to bear and use their diligence and intent to serve their desires. In truth, they labor in vain and without profit, always becoming worse, just as happens to those who try to take fire from a clay vase. They increase the darkness and so lose the true path, and don't know how to return to the way of life.

III.) Then the Messiah, who is one of the divine persons of the most holy Trinity, restrained and covered his majesty and accommodated himself to human nature and became a man. For this reason he sent an angel to announce this joy, and was born of a virgin in Judea. A great star announced this felicity. Kings saw its brightness and came to offer gifts to fulfill the Law and the prophecies of the twenty-four prophets. He ruled the world with his Great Law and founded the Divine Law, which is spiritual and lacks the noise of words. He consummated it in true faith. He gave the eight beatitudes, He transformed worldly things into eternal ones. He opened the gate of the three (theological) virtues. He gave his life to destroy death. In person he descended into Hades and confounded all the demons. He took the good people to Heaven in his ship of piety, and vindicated the souls of the just and saved them. When these things had been accomplished by his power, about midday he ascended to Heaven, leaving twenty-seven volumes of doctrine for opening up the gate to the great salvation of the world. He instituted baptism by water and the spirit for washing away sins and restoring the world to purity. He used the cross to lay hold of all people without exception, to stir up everyone with the voice of charity, ordering them to show reverence toward the east, that they might walk on the way of a glorious life.

IV.) His ministers wear beards for exterior ornament, and they make crowns on their heads (i.e., they shave the top) to show that they have no inner passions. They use (no) slaves. High or low (that is, in prosperity or adversity) they make themselves equal to everyone. They do not accumulate wealth, but have everything in common. They fast to mortify the passions and to keep the divine precepts. They magnify those over them and are removed from worldly matters. They pray seven times a day for the living and the dead. Once each seventh day they perform holy rites purifying their souls and restoring purity. Since the Law is true, constant, and excellent, it is difficult to find a suitable name for it, since its effect is to illuminate and bathe everything with brightness. Hence, it was necessary to call it Kim Kiao, that is, the Great and Bright Law.

V.) The Law does not extend or spread where royal persons are absent. Royal persons are magnified in vain when there is no Law. When the kings and the Law agree and come together as one, the world is illuminated. So when King Tai cum veu huamti in that famous time administered (China) with great prudence and sanctity, a virtuous man named Olo puen came from Judea, bringing the true doctrine from the clouds. Borne by the winds and with his marine charts he endured many labors and perils, and finally in the year Chin quon and ieu sie (A.D. 636) he reached the royal court. The king ordered the famous colao Fam Kieu lym to take a beast of burden and to go to a new hospice in the western part of the city,

that is, toward the suburbs, and when he had been received with all benevolence, to bring him into the royal court. The king ordered for the doctrine to be introduced into the palace, and at the same time he studied the truth of the Law. The king understood that there is a True Law, and he ordered it to be earnestly introduced and spread with efficacy and honor through his whole kingdom. In this twelfth year of Cin quon in the seventh month of autumn (A.D.636) he wrote like this: (i.e., the tenor of his edict is as follows): "The True Law does not have a fixed name, nor do the holy ones have a fixed place where they stay. They run everywhere to teach the world, and to help the afflicted in the world, using sails and oars to help them. From this kingdom of Tancin (or Judea) Olo puen, a man of great virtue, came from far off carrying his doctrine and images to present them to the royal court. We have examined the intent of their teaching from its very foundations, and we have found this doctrine is excellent and does not have external quarreling, being based mainly on the creation of the world. The doctrine does not consist of a multitude of words, nor does it base its truth superficially, but it brings salvation and progress to men. Hence, it is fitting to be spread through our whole empire. He also ordered the mandarins of the court, who were called Nim fam, to build a large church and to appoint twenty-one servants in it. (The author Kim Cim praises the king here.) He did this especially for weakening the strength of the monarchy of Cheu Olad iu (which is the head of the sect of Stai iu or Tausu). He left, riding toward the west (that is, outside China) in a black chariot. In truth, when the great Tam Dynasty was illustrious, the Tao, the holy Gospel, was carried into China. A little later the king ordered his (Olo puen's) portrait to be painted and hung on a wall. His excellent portrait shone on the gates of the church, and his memory will always shine in the world.

VI.) According to the geographers who make mention of the west and according to the historians of the two kingdoms of Han and Gwei, the kingdom Tan cin (Judea) is bordered on the south by the Red Sea, on the north by mountains of gems, and on the west by the Boca das fullas (the meaning of which is difficult to conjecture, but which I think is Mt. Carmel) in the prospect facing the holy ones. On the east the boundaries are the place called Ciam fam and the water which they call dead. This land vomits up cinders glowing with fire (possibly he means a lake of asphalt), and produces balsam and little gems and rubies (for which Egypt is known, along with the rest of the shore of the Red Sea, where they are found). It has no robbers or killers. The people live in peace and joy. Only the Gospel is found there. All the dignitaries are appointed because of their virtue and merits. The buildings are large. In short, the kingdom is famous for its poetry, order, and good customs.

VII.) Docao, also called Coazum or Cum, was the son of Tai cum, the governor of the kingdom, who had died in 651 A.D. (The author Kim cim continues to say these things.) Cao vim or Caozum was a great leader of no less virtue than his grandfather, and knew how honorably to continue the intent of his grandfather and to spread and give honor to the concerns of his grandfather. He ordered for there to be churches in all the provinces and he honored Olo puen with the title of Bishop of the Great Law Which Rules the Kingdom of China. Then the Law of God was preached in the ten provinces (of the Chinese Empire) and the kingdom enjoyed great peace. All the cities were filled with churches and the houses flourished with the happiness of the gospel.

VIII.) In this year Xim lie (699 A.D.) the bonzes, followers of the pagodas, used their strength to raise up their voices (that is, they blasphemed our Holy Law) in the place called Tum cieu (which was possibly in Honan Province) at the end of the year called Sien tien (A.D. 713). Certain private men in Sieno, which was an ancient royal court of Ven Vam (which the commentator says is Siganfu in Xensi Province), dared to attack our Holy Law with mockery, ridicule, and vituperation.

IX.) In this time there was a certain chief priest (evidently a bishop) named John and another man of great virtue named Kie Lie. These two, who scorned worldly matters as much as they were honored by the nobles and people, began again continually to explain the

Gospel and to mend the threads broken by the malice of the blind demon. The king, called Hiuen cum chi tao (who began to reign in 719 A.D.) ordered his five subordinate kings to enter in person the happy house (that is, the church) and to erect altars. Then the column of the Law, which had a short while before been prostrate, was raised and capped again. In the beginning of the year Tien pao (A.D. 743) the king ordered the Cuolie sie, who had the title Ota Ciam Kuen (and who was a eunuch of great authority in the king's favor), to carry true likenesses of the five kings preceding him, his ancestors, and to place them in the church and to carry a hundred precious things to celebrate this solemnity. The author Kim Cim says in praise of these kings that although the beard of the dragon is long, nevertheless bows and swords can be seized with the hands. This is an allusion to an old story about the same king who was said to have risen up in the air sitting on a dragon. These servants said they would go with the king armed with various kinds of weapons. Those who were left behind, however, pulling hairs from the dragon's beard, bore them away as weapons in memory of the king, regarding him as being present in these. (So the author of this writing refers to this history to show that effigies of the mentioned kings were like present and living kings. He adds that the brightness reflected by these images shows them to us as if present.)

X.) In the third year of Tien Pao (A.D. 745), there was a certain priest named Kieho in Judea or in India who used the stars to come to China. Looking at the sun (for this was the ceremony of those granted an audience with the king), he was admitted to the sight of our emperor. The king, however, ordered that the priest John and Paul and other men of their profession betake themselves to the Him Kim Palace with the virtuous man Kie ho for worship and sacred rites. At this time the royal letters were kept in the church's tablets, preciously adorned according to their rank, shining with red and blue. The royal pen, which climbed and reached the sun, filled the empty place. His favor and gifts are like the height of Southern Mountain, and the abundance of his benefits equals the depth of the Eastern Sea. Reason cannot but approve what is approved and is worthy of memory. So the king called Sa Cum nen men or Ven min (who started to reign in 757 A.D.) ordered for churches to begin in Lim suu seu and in five cities. He was a king of exceptional disposition under whom the gate of felicity was opened for the whole empire. With happiness, joy, and applause the royal government was greatly exalted.

XI.) The king Tai 'cum ven vu (who began to reign in 764 A.D.) enjoyed favorable times. He administered the affairs of the kingdom without difficulty. Each year at the festival celebrating Christ's birth, he sent celestial perfumes for thanksgiving and to honor the ministers of the Holy Law, and he assigned them provisions from the court. Certainly the sky gives beauty and perfection to the earth, and so it liberally produces things. The king imitated the sky, and so he knew how to nourish and support his own.

XII.) The king Kien cium xim ven vu (reigning in 781 A.D.) used eight methods for rewarding the good and punishing the evil. He started to renew and advance the Gospel in new ways. His rule was excellent. We pray to God for him, not being bashful about this. He had great virtue, and was humble, peaceful, and learned. He was tolerant and abounded in charity for helping others. He benefited everyone living. This is the true way and the staircase of our sacred Law which makes the winds and rain return at their accustomed times. It makes the earth quiet, men to be well governed, each thing to be well ordered, the living to live well, and the dead to taste of joy. To have this readily and to give account of them proceeds from our holy faith, and all are effects of the strength and power of our holy Gospel.

XIII.) To the priest called Usu, the preacher of the Great Law, the king gave the titles Kin iu, quam lo tai fu (an office in the royal court) and Sou fumcie tu fu lei (an office outside the court) and Xi tien thum kien (another office, of which I found no explanation in the copy). So he gave the blue ecclesiastical garment to the said priest, the preacher of the Great Law. (The Italian says "di color pavonazo.") This priest was peaceful and delighted in helping

others, doing virtuous works with great joy. He arrived in China at a place far from Vam xi ciu chim, the region of the pagodas, which is also very far from India. His deeds surpassed three famous generations of China, and he perfectly spread abroad the other sciences. In the beginning he served the king in the court, and afterwards his name too was entered in the royal book.

XIV.) The subordinate king Fuen yam, also called Co cu y, illustrious with the title Chum Xulim, at first gave his attention to military matters in the Sofam area. The king called So cum ordered Ay su or Ysu to favor Cocu y over the others. (It seems that the king ordered Co cu y to be a counsellor.) Although he was loved by the captain, he did not proceed in the ordinary style. He was the nails and teeth of the state, the eyes and ears of the army. (These are Chinese expressions.) He knew how to distribute goods to his soldiers, and not to pile up wealth at home. He offered to the church the precious thing called Poli (which seems to have been made of glass) at the place called Cim reguen or Lintiguen. Moreover, he brought precious carpets called Cie Ki, woven with the gold of this place. He completely restored the old churches and stabilized the hall and home of the Law. He adorned homes and hospices which shone like flying pheasants. Besides the practice of our holy Law, he was zealous in works of charity. Once a year he summoned four priests of the church and served them with all his heart, providing them with all necessities for fifty days. He also fed the hungry, clothed the naked, healed the sick, and buried the dead.

XV.) In the time of Ta so with all his parsimony there was unheard of goodness (for this Ta so was a bonze of the sect of the pagodas.) He was in charge of certain activities of the sect. He had the office for receiving guests and procuring necessities for them. (So the author, when describing works of charity, places Tan so before Oy sie.) At the time of the Gospel we see similar men devoted to holy works. Therefore, I wanted to carve such heroic deeds in this stone to bring them to light.

XVI.) And so I say, the true God is without beginning, pure, quiet, and immovable. He is the first craftsman of creation. He made the earth appear, and He elevated the sky. One of these persons was made man on behalf of the eternal salvation of men. He ascended on high like the sun, destroying darkness, and in everything stabilizing the profound truth.

XVII.) Most splendid is that king, who truly is the first king of all. He used his opportunity and overcame every difficulty. He spread abroad the sky and extended the earth. Very bright is our Gospel, which was brought to the Tam kingdom, which by bringing the doctrine and building churches, is like a ship for the living and the dead. It raises up every felicity and gives quiet to the whole world.

XVIII.) Cao cum stood in the footsteps of his grandfather and applied his mind to erecting new churches. Great and magnificent temples of peace filled the whole earth. The True Law was clothed in beauty. He honored the bishop with a title, and the people obtained tranquility and joy without labor.

XIX.) The wise king Ni uen cum knew how to walk in true and straight ways. The royal tablets were magnificent and illustrious. The royal letters gleamed and shone on them. The royal figures were bright. The whole people deeply venerated them. They were all spread abroad, and men enjoyed them with great joy.

XX.) King So cum, when he was reigning, came in person to the church. The holy sun shone. The happy clouds dispelled all gloom and darkness of night. Felicity was accumulated in the royal house, and evils ceased. Dissension vanished, and our empire was restored.

XXI.) King Tai cum fu was obedient and he equalled the earth and sky in his virtue. He gave life to the people and progress in every thing. He sent incense to the church as an act of gratitude. He did works of charity. The sun and moon were united in his person, that is, everyone hasted to obey him fully.

XXII.) King Kien cum in his reign showed bright virtue. He pacified the four seas with his arms. He illuminated ten thousand dark places with his letters. Like a candle he lit up the dark secrets of men. He saw everything just

as if reflected in a mirror. He brought to life the whole world. All the barbarians accepted his rule of life.

XXIII.) How greatly, how perfectly does the Law extend to everything! Wanting to give it a name, I had to call it the Divine Law. The kings knew how to dispose things. I, a vassal, can describe them, and so I raise this rich stone in praise of great felicity.

XXIV.) In the Tam Dynasty, on the second year of Kien cium Period (i.e., A.D. 782), on the seventh day of the month in the Autumn, on the Lord's Day, this stone was erected, when the bishop Him ciu was ruling the church of China. A mandarin named Liu sieci yen, whose title was Ciao y cum or Chio y lam, whose office had previously been held by Tai cieu sie su Can Kiun, wrote this with his own hand.

This is the explanation of the inscription carved on the stone, which is certainly worthy of great admiration. The variety and multiplicity of things which this stone contains in so compressed a space could not be expressed in less than one thousand eighty characters. Two interpretations were made of this stone. The present is like that made at Pekin by Fr. Michael Boim, which was taken from a Chinese copy, and which is more elegant and conforms better to Chinese phrases. Although it might not seem so in our language, it is in fact very elegant and praiseworthy, since Chinese style and phraseology are so different from the Latin which our teachers use. First of all, the introduction of Christianity into China about a thousand years ago can be learned from this monument. The stone tells how this religion was received with honor and veneration by the Chinese emperors, and how it spread through many provinces. It tells how the religion was spread during the 150 years when it flourished the most, about the persecutions which it twice endured, and how it was gradually surpressed so that no traces of Christianity would be left, if not for this monument. Certainly the Chinese chronicles tell scarcely anything about the introduction of Christianity except for the names of the kings and mandarins. This stone was found a few years before the fathers of the Jesuit Society landed in China. Hence it seems that this interpretation of such distinguished and subtle things was kept for those future preachers instructed in divine and human knowledge who would come when the Divine Law had been forgotten with the passage of time. This explanation of the Chinese inscription will suffice. Since indeed many things in this interpretation are obscure, I thought they ought to be clarified by scholarly notes and by a summary of the teaching of all the Eastern Orthodox churches, which it contains.

Part I, Chapter 4

The Cross on the Top of the Monument

Divine Providence announces important changes in a state or republic by showing progidies or portents. All the historical documents tell of the many marvelous signs in the Roman Empire just before the birth of Christ. Josephus and the *Aegesippus* plus others tell of the portents foretelling the fall of Jerusalem.[8] Just as the incontestable testimony of all the Scriptures confirms such portents in time of great national change, so the impending conversion of China and Japan has been verified by the recent discovery of the holy cross. In Japan the discovery of a cross by some who were cutting down a tree astonished everyone. We read in the history of the West Indies that there was a head priest in Mexico, a prophet, who said a little while before the discovery of the New World that shortly foreigners coming from the east carrying a cross would subjugate all the kingdom, and that the first glimpse of the cross would cause all the idolatrous statues to flee. This happened soon after, just as foretold. Ferdinand Cortez landed on the unknown shore and spread his black banner with its red cross. Relying on faith in God for a successful outcome, with great strength he subdued the pagans and became master of the whole kingdom. I will not here discuss the cross-shaped tree which grew in Chile a little before the introduction of Christianity there, since the annals of our Society in the Indies are full of these stories. I also fully discussed these in my little book about the miraculous crosses seen on peoples' clothing in Naples in 1660. To come back to China, Fr. Boim in his "Preface to the Reader" agrees that many images of the cross have been found in China. About the same time as this monument, a huge iron cross was found at the Chiang River in Honan Province. New types of crabs with white crosses on their backs were found in several provinces. Also, Fr. Matteo Ricci learned from a Jewish Chinese mandarin that in Xiamsi Province there are a number of persons called "Adorers of the Cross." Since this is a matter worth consideration, let us quickly look at an account from the history of Fr. Trigaut.[9]

He says, "I now hope to examine and explain the relics of Christian truth here, since I know this will be of interest to Europeans. We learned about these from the Jew, and in later years from other witnesses. As soon as Fr. Ricci had clearly established that the Chinese official followed the Old Law, he immediately applied himself to finding out more about the remains of Christianity. Although he inquired about the name Christian, he found out nothing. When he gradually described the Christian teachings and mixed mention of the cross in his conversation, he obtained some information. The Chinese do not use the cross nor call it by name, therefore our missionaries gave it a Chinese name, and express the cross with a borrowed character which also means the number ten, which is +. Possibly it is no accident that today our Christians use the same word for the cross as did the ancient Chinese. They do so because of the shortage of words, which has already been discussed. Both ancients and moderns call it Scie-cu, which is the name of the number ten. Never in sacred literature do they fail to use that symbol, which is derived from the figure T, and is the exact likeness of a cross. The Israelite said that in the metropolitan city of Caifum fu, which was his home, in the famous city Lincino in Sciantum Province, and in Sciansi Province there were foreigners whose ancestors had come from a western kingdom, and who worshipped the cross. These people drew the cross in their food and drink with a finger. Neither the Israelite nor these people, however, knew why they followed that rite. The testimony of this Israelite agreed with what the fathers had heard from others about this ritual of drawing a cross. Indeed, they draw the sign on the foreheads of infants to prevent childhood diseases."

This also agrees with the statement of Jerome Rufellus in his *Commentary on Ptolemy's Geography.* When

speaking of the Chinese, he said, 'Since we are discussing the cross in China, we ought not to overlook another remain of it. One of our fathers saw an elegant little bronze bell of Campanian bronze in the possession of an antique dealer. On the apex of the bell was a little temple, and there was a cross on the back of the temple, and around it were some Greek letters. The father wanted to buy the bell, but a price could not be agreed on. The antique dealer wouldn't let him copy the Greek letters. That same Israelite also said that there were worshippers of the cross in that locality, and that when praying they recited part of their doctrine, which was taken from their books. By chance he understood the Psalms of David, which are common to both Christians and Jews. He said there had been many Christians in the northern provinces, but that they became so successful in literature and warfare that they made the Chinese, by nature receptive to new things, suspicious. He thought this suspicion had been stirred up not more than sixty years ago by the Moslems, who are the world's bitterest enemies of Christianity. This suspicion made the Christians afraid of the magistrates. The Christians fled everywhere, and most of them claimed to be Moslems, Jews, or idolaters, because of their fear of death. Their temples were taken over for idol worship. A temple of the cross was called by them a name which derives from the word for shrine. They are still so fearful that they will only admit themselves descended from Christians. So, when our brother went there to look for Christians, taking along the family names which the Jew could remember, there was no one who would profess to being a Christian. They recognized our brother as Chinese by his features, and perhaps they suspected that he was a spy sent by the magistrates. So far we haven't been able to send a European priest to them, due to the shortage of workers, but, God willing, sometime a mission will be sent there to allay their fears.' "

At the time of Marco Polo, in 1286 A.D., there were many Christians in Tartary. The use and veneration of the cross flourished, as the eye-witness Polo himself testifies. A certain Naiam, a Christian, besieged the kingdom of Cublai, the great leader of the Tartars, and prepared a large army of four hundred thousand auxiliary troops with the other king Caydu. Cublai defeated nearly his whole army with an equally large but untrained one on a flat plain. Naiam, as I said before, was a Christian. Although he did not live in a Christian manner, he had the figure of a cross on his battle standard, and was accompanied by many noted Christians. After the awful slaughter, the Jews and Moslems of Cublai's army tried to prove to the Christians that Christ was weak, since Cublai had conquered him. The Christians wouldn't accept this insult to Christ, and they took to the emperor their quarrel with the Jews and Moslems. The emperor finally called together all three groups, and said to them, "God and His cross didn't choose to help Naiam, but don't embarrass us because of this. God, who is good and just, would scarcely aid iniquity or injustice. Naiam was a traitor to his lord and he stirred up a rebellion against all justice. He asked your God to help his evil deeds, but God, who is good and righteous, would not favor his crimes. Therefore, I forbid the Jews and Moslems to attack the name of Christian or to blaspheme the cross any more, and they are to be silent."[10] This is a quote from Marco Polo. So it is clear that Christianity at one time flourished in these regions, as will be discussed more fully later.

Part I, Chapter 5

The Articles of Faith and the Rites on the Monument

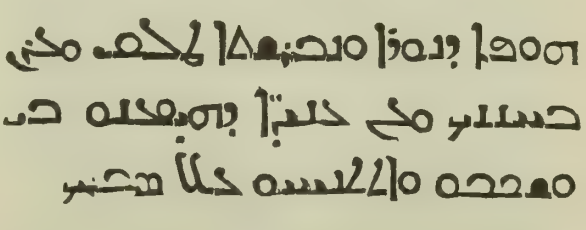
The doctrine of the Holy Trinity is expressed so fully on the monument that no more explanation is necessary. In the second part it describes the essence and nature of God with the appropriate attributes, then says, "This divine substance, three persons in one substance," which suffices to explain the meaning. This triune substance Olooy refers probably to the Chaldean Eloho. "He divided the cross to form the four quarters of the world," and "He set the chaos in motion" refers to the primordial creation of things from the chaotic mass. "He made two kis" (that is, two principles) refers to what the Chinese commentator calls material and form, which others call heaven and earth, the former being the active principle, the latter the passive. "The 365 sects arose" is not to be understood literally, but is a symbolic term referring the great number of sects after man's fall plus loss of original justice as being as numerous as the days of the year, as if a new sect arose for each day of the year.

The fourth point teaches the incarnation of the Son of God, who was born of a virgin in Judea, and tells of the star that led the way for the magi, who came with gifts to worship Christ. "To fulfill the Law and the prophecies of the twenty-four prophets" refers to the four major prophets, and the fourteen minor ones, which increase to twenty-four if you add Abraham, Isaac, Jacob, Job, Moses, Samuel, David, and Zechariah, the father of John the Baptist.[11] Then it describes Christ's descent to Hades, and his ascension to Heaven, and the twenty-seven books of the New Testament, which include the Four Gospels, the Acts of the Apostles, the fourteen letters of St. Paul, three of St. John, one of James, two of Peter, one of Jude, and the Apocalypse.

The fifth point explains the dress of priests, who grow their beards and shave their heads in the shape of a crown. The ceremonies show enough that which was the practice of priests and bishops in the early days of the church, and which is still preserved by many in both the Eastern and Western Churches.

It also commends, for the testimony of the Holy Gospel: 'the mortification of the flesh and things which disturb the mind; peace; the voluntary poverty of scorning riches; and, in all things a communal life as in the early church, as continues today in our monastic communities. It praises fasting as appropriate, even necessary, for observing the divine precepts and curbing fleshly desires.

"They pray seven times a day for the living and the dead." This refers to the seven canonical hours and to the prayers which were instituted for freeing from punishment the souls in Purgatory. The prayers of the Catholic **Church avail much,** as all ecclesiastical history clearly teaches. A prayer for the blessed souls in Heaven is unnecessary, since those have already reached their goals. Prayers for the condemned in Hell are useless, since there is no possible redemption from there. Therefore, they were praying for the souls in Purgatory. The heretics ought not to be ashamed to learn from this monument the teaching of the ancient and modern church. This was a doctrine of the first Christians, and is continued today in the Oriental and Occidental Churches. To teach the heretic clearly, I will bring forward here several Syrian or Chaldean testimonies which clearly reflect the doctrine they taught to the Chinese about Purgatory. In the Prayer for the Dead in the Syro-Chaldean Mass, they say: "Oh Lord, in mercy turn away the attack of fire and flame from the dead who trusted in you and have fallen asleep in your hope."[12]



There is scarcely any older testimony than the apostolic tradition in the Constitutions of the various Oriental nations, founds in the Preambles of the Councils in these words, "The Apostle Paul ordered a commemoration for the dead, and showed how it is to be done. Others, however, say that it is a teaching of James." These words are found in the *Melchites and Maronites* in Part Thirty-nine, in the *Copts* in Part Twenty-two, and in the *Jacobites* in Part Five, Section One.

اعمل في اليوم الثالث ذكران
الذين رقدوا بامزاميير والصلوة
من اجل ان المسيح مات وقام
للثلاثة ايام ويصير لهم ايضا تسعة
ايام لتذكرة الاحيا والاموات
واعمل لهم الثلاثين مثل السنة
العتيقة لان بنوا اسراييل حزنوا
علي موسي ثلاثين يوما ويعمل
لهم ايضا ذكران السنة بد لهم
ويعطوا من مالهم صدقة للمسا
كين واننا نامن ان يفعل
ذلك باهل الصفاف والايمان
والصلاح فاما من اجل اصحاب
الكبار والكفار فانه لو
صدق
صدق عنهم بكلما في
الدنيا من المال لم ينفعهم
ذلك شي ۞

The Constitution states, "On the third day let there be a commemoration with songs and prayers for those who have fallen asleep, since Christ died and was resurrected on the third day. Let there also be on the ninth day a commemoration in memory of the living and the dead. On the thirtieth day also do this for them according to the ritual of the Old Law, since the Israelites mourned over Moses for thirty days. Let there be an anniversary for them, and alms ought to be distributed to deserving poor on their behalf. We think these alms ought to be given to those who have continence, faith, and justice. If alms are given to great criminals and infidels, these worldly goods will not profit them."[13] Here they clearly distinguish mortal and venial sins. He who leaves this world stained with venial sin will suffer the pain of Purgatory until every trace of sin has been eliminated. Those weighted down by mortal sins will have no hope for salvation from Hell. This is more fully treated in the *Catalogus Librorum Chaldaeorum Hebedjesu* by Abraham Ecchellensis, Professor of Syriac in the Athenaeum at Rome. This doctrine is also taught by all the older liturgies and offices of the Dead. These include not only the Syrian and Chaldean, but also the Coptic, Arabic, Ethiopian, Greek, Armenian, and Latin offices. The intercessions and prayers also try to liberate just souls from Purgatory. Indeed, even the Moslems believe this, as is shown by their book called *The Subtle,* in which they are accustomed to pray for the dead as follows:

اللهم روّح ارواحهم ونوّر
قبورهم وغسلهم بالماء والثلج
وبرّد حرارتهم ونقهم من
الخطايا كما نقيت الثوب
الابيض من الدنس ۞

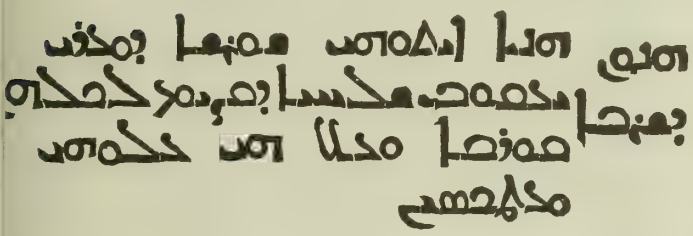
"Oh Lord, give their souls rest, and illuminate their sepulchres. Wash them with water and snow and cool them from the heat. Cleanse them from sins, just as a white garment is cleansed from dirt."[14] So a few words summarize the consensus of the Orthodox Churches. To pray for the dead is to believe in Purgatory, where souls detained by the lighter stains of sin can be set free from punishment by the prayers of religious people.

The Sacrifice of the Mass

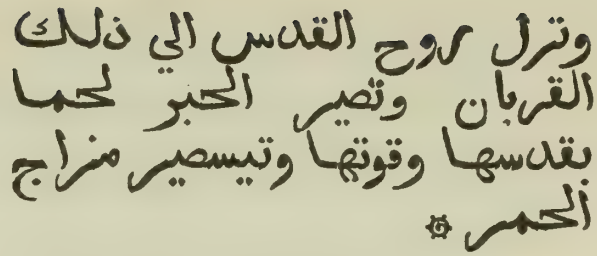
"The perform a sacred ceremony on every seventh day for purging souls from sin." These words refer to the sacrifice of the Mass on the Lord's Day, that is, the first day of the week. The word translated "Sacred Ceremony" is

actually the Chinese word for sacrifice. From this we can infer that the preachers in China observed the sacrifice of the mass, that is, the liturgy of the bloodless sacrifice of the body and blood on the first day of each seven, just as was done according to the rite of the primitive church and in all the Oriental churches. According to the cited work of Ecchellensis there are more than fifty branches of the Oriental Church. Some of these are widespread, and others are particular to a certain nation. The first and most esteemed is that of St. James the Apostle, and all the later ones were patterned on this one, being founded by the remaining apostles such as St. Peter or by Roman pontifs and doctors of the early church such as Marcus or Dionysius.

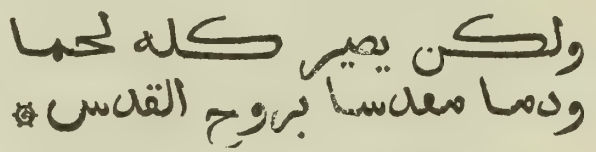
Maro Syrus, who lived between the fifth and seventh centuries, wrote concerning the liturgy of St. James,



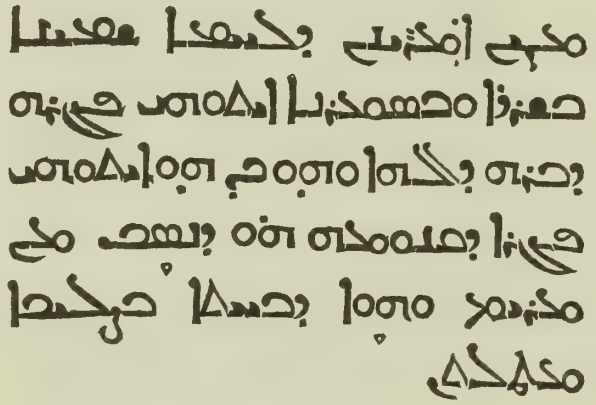
"This is the principal liturgy of St. James the Apostle, and is the most ancient liturgy of all. The others wrote their liturgies according to this one."[15] Since the real body and blood of Christ are offered in the sacrifice, it follows that these orthodox preachers in China, when they performed sacrifices every seventh day, offered the real blood and body of Christ since they followed a rite deriving from the apostles themselves or from the Eastern Orthodox Churches. Nobody in the Eastern churches, except for some heretics, even doubted this, as could be extensively proven from the liturgies of the churches of the Syrians, Chaldeans, Arabs, Copts, Ethiopians, and Armenians, if this weren't already so well known, and if the reason for this book allowed me so to do. Certainly St. Peter the Bishop of Sebaste, brother of Basil the Great and Gregory, while performing the Sacrifice of the Mass was asked by infidels if he believed that the body and blood of Christ are really present in the mass. He answered, "When a priest stands praying before the altar saying mass, and uses the words which Christ taught his apostles and ordered them to teach to their successors,



the Holy Spirit descends over the offering and makes the bread into flesh and the mixture of water and wine into blood by his holiness and power."[16]



He says a little later, "May the body and blood be sanctified in the Holy Spirit." In agreement with him is Dionysius Barsibili, the Bishop of Amed in Syria, who, speaking of various aspects of the sacrifice, says in Chapter One of his *Commentary on the Liturgy of St. James,*



"We say that this heavenly bread is in truth and in effect the body of the Son of God, and the body of his person, which he took from the Virgin Mary and sacrificed on the cross for us."[17] Also agreeing with this is Abedjesu, *Chaldean-Babylonian Tract Four, On Pearls,* Chapter Five, "On the Sacrifice," quoted in Peter Stroza's book, *Mysteries of the Chaldean and Babylonian Churches in Union with Rome.*[18] This will be enough about the mass.

Concerning the Succession of Kings Mentioned on the Monument

1. The year in which the evangelist Olo Puen first came from Judea to China was according to the Chinese

calendar about 636 A.D., the time when illustrious King Tai cum ven hoam ruled China.

In 651 A.D., when Tai cum ven hoam died, his son Caozum succeeded and appointed Olo puen as bishop of the Great Law, by which the kingdom was governed.

2. In A.D. 699, Xim lie succeeded Caozum and administered the Chinese Empire. First of all, the Bonze priests of the Pagoda made an insurrection against the Christian Law in Honam Province, and in 713 A.D. some private citizens persecuted it in Sieno in the old royal court Van vam, which they say was Siganfu in Xensi Province.

3. In A.D. 719, ruling after Zim lie was the King Kiuen cum chi tao, who through John the Bishop restored the Law which had been persecuted by wicked men, and whose name is seen written on the margin of the tablet, along with that of Kie lie, also a man of great virtue.

Now we need to explain what is meant by the "dragon's beard." The Chinese interpreter and commentator says this refers to the story of an ancient king who flew through the air seated on a dragon. The king's companions who followed him into battle, made the dragon fly with their weapons by pulling hairs out of his beard, and kept these hairs in memory of their king. This so affected these superstitious people that to this day they use no other symbol for the Chinese Empire. They paint dragons everywhere, on clothes, books, pictures, and all public monuments.

4. In 757 A.D., the Chinese Empire was ruled by Ca cum nen men, with the greatest felicity for the whole realm. The Gospel was taught. During the reign of this king an expedition came from Judea under the leadership of a priest named Kie ho. It is said that he reached China by sea, guiding his ship by the stars.

5. In the year 764 A.D., King Tai cum ven vu ascended the imperial throne. He propagated the Christian Law, as the context shows.

6. In 781 A.D., Kien cium xim ven vu ruled the Chinese Empire. He was a just, kind king who did good to everyone and was zealous for the Divine Law. When he ruled, a priest came from India, today called the Magor (sic) Kingdom, to preach the Gospel. He was received with great honor by the king, just as the context of the writing shows. He was king when this inscription was made.

This is the succession of the kings of the holy Gospel of Christ in China.

Part I, Chapter 6

Interpretation of the Syriac Names on the Monument

Now we go on to examine the inscription etched on the margin of the monument. This couldn't be translated in China, due to the lack of scholars, so it was taken by our Portuguese fathers to Syriac scholars in Europe. I was the first to make a correct translation of it, which I did with due faithfulness. It is written in the ancient Syriac alphabet called Estrangelo, which is inscribed on the margins of the stone and contains the names, titles, and dates of those apostolic men and preachers who wrote the inscription and erected the stone.

Fr. Emanual Dias remembers the inscription in his letter written in Portuguese at Macao on August 23, 1625. This letter is translated as follows: "In Xensi Province in China, where Fr. Trigaut now stays, a stone about twenty-four palms high was dug up, in which it appears that Christians with shaved heads lived there about 1,243 years ago. They taught the mysteries of the Trinity and the incarnation, and the Chinese kings granted them many favors. Doctor Leo, a Christian, wanted to have the whole thing printed, and for the mysteries seen on the stone to be written down by the mandarin Christians, so the matter might be better known. That is now being done so that the matter might be noticed by the king, and this might turn out to be the glory of God."

Fr. Francisco Hurtado from Nancheu Province confirms this, and adds that in that year a door was opened for foreigners to the provinces of Xensi, Xansi, and Fohum, which border on Cochin China. In concluding, he also says, "Written on this were ten or twelve lines of Syriac, which I couldn't read, and thanks to those priests by the Chinese kings. This is a literal translation from the Chinese. Other translations also exist, and all agree on the essentials. The books of the Chinese kings say that 994 years ago our faith came to China and that this inscription was made 140 years after that."

In another more recent letter, dated November 21, 1627 at Macao, Fr. Dias writes of the stone, "In the past years a stone was found with writing on it. The stone was long and old, and inscribed with Chinese and Chaldean or Syriac writing. From this it appears that our faith reached China 1,000 years ago about 636 A.D. The stone was inscribed and erected in A.D. 782, that is 146 years after the Law was first preached there. Many were converted, churches were built, and bishops appointed. The stone records the names of eight kings of that era who favored the Christians. Preachers of the Law came from Palestine and other neighboring areas. The inscription contains the chief mysteries of our faith."

All these things are fully explained by Fr. Boim and Martin Daniel Bartoli, whose testimonies can be found in the archives of our Society. I will add to the worth of this book by giving here the Syriac words and their meanings. Our Chinese fathers sent a copy of these to European scholars for translation. When this is explained, I hope that the names, dates, homeland, and offices of these preachers of the Divine Law, as well as our goal, may be better understood. There are two Syriac inscriptions. One is out on the margin, the other at the conclusion. Since this contains the year that the monument was erected, let us turn to it now.

Inſcriptio Syriaca.

Adam Kasiso Vcurapiſcupo Vpapaſi dizinſtan. Bejume abo dabohotho Mor Hanâ Jeſua Kataliko Patriarchis. Beſanath alf utiſaain vtarten diavanoiè. Mor IibuzadKasiso Vcurapiſcupo de Cumdan medinah malcutho bar nihh napso Milis Kasiso dmen Balehh medintho Tahhurſtan Akim Luchó hono Papa dictabon beh medabarnutho dpharukan Vcaruzuthon dabhain daluat malche dizinio.

Adam meſchamſchòno Bar Iidbuzad Curaphiſcopo.
Mar Sargis Kasiso, Vcurapiſcupo.
Sarniſchua Kasiso.
Gabriel Kasiso Varcodiacun, Vriſch aitho de Cumbdanuda ſrag.

Adam, a Priest, or Presbyter, and Archbishop and Papal Envoy to Zinostan, which is China. (Note that "Stan" is the Indian word for region, and so Hindostan or Indostan, Sinostan, Turkistan or Turchestan, and similar names refer to the regions of India, China, and Turkey. This is just like the Germanic suffix -land, which forms such words as Friesland and Frankeland, used to refer to Frisia and France. I mention this to show how Zindostan can mean China.) In the days of our Father of Fathers, my Lord Hanan-Jesua or Joannis Josue, Catholic Patriarch. (Here one should understand the patriarchy of Alexandria, Antioch, or Babylonia, which are properly called universal or catholic.) In the Greek year 1092, Lord Jidbuzad, priest and chorepiscopus of Cumdan, the royal city, the son of Milis (-may his soul rest in peace!-), priest of the city of Belehh in Tahurstan, or Turchestan, erected this monument as "Papa," (which is the name of the highest rank in the ecclesiastical order), on which is written the administering or governing of our Saviour, and the preaching of our fathers, who were with the Chinese kings.

Adam, deacon, Son of Jidbuzad, Chorepiscopus;
Mar Sargis, Priest and Chorepiscopus;
Sarnischua, Priest;
Gabriel, Priest and Archdeacon and Head of the Churches of the cities of Cumdan and Dasnag.

This folio printed in China contains what was on the stone.

Before proceeding, I should address one other difficulty concerning the year of the erection of this stone. The year in the Syriac inscription differs greatly from that given in the Chinese text, and this has left many persons perplexed. I myself was at first uncertain about the true and faithful interpretation of the stone.

The Chinese text, translated first into Portuguese, and then from that into Italian, places the erection of the stone at 782 A.D. The Syriac, however, says that the date was 1092 according to the Greek computation. To reconcile these two, and to loosen the knot, I place below the Portuguese and Italian translations.

Luſitanica verſio ſic habet.

Lusitanica. *No noſſo Potentado do grande* Tam˜, *ſegundo anno deſte* Kień Cium˜, *que eram do Senhor* 782. *no mes de Autuno, no ſettimo dia, dia de Domingo, foy allevantada eſta pedra; ſendo Biſpo* Nim˜ ciù, *que governa à Igreia da* China.

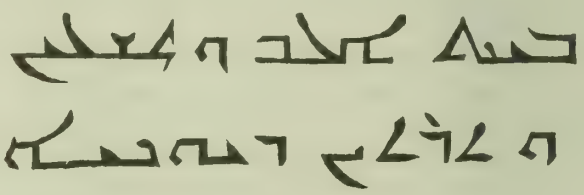
Italica ita habet.

Italica. *Nel noſtro Potentato del gran* Tam, *ſecondo anno di queſto* Kień Cium˜, *che erano del Signore* 782. *nel meſe di Autunno, nel ſettimo giorno, giorno di Domenica, fù inalzata queſta pietra; eſſendo Veſcovo* Nim Ciù, *che governa la Chieſa della* China.

The Interpretation of Both

When the great Tam Dynasty ruled, in the second year of Kien Cium, which is A.D. 782, in the autumn, on the seventh day, the Lord's Day, this stone was erected when Bishop Nim ciu ruled the Church in China.

The Syriac inscription says:



"Bisnat alf ve tissain ve tarten diunoio." That is, "in the Greek year 1092." Since the Orientals, or at least the Greek church, mostly use the Latin calendar, how can these two dates be reconciled?[19]

I say that the Christian preachers who preached in China used two different systems of counting time. One system was ecclesiastical, which the Christians in China used. The other system was political, or civil, and was

common to the Syrians, Chaldeans, Arabs, Egyptians, and nearly all the Orient. This system is found in the Books of the Maccabees and by the Chaldeans is called Seleucid, Syro-Grecian, or Syro-Macedonian. The Hebrews call it Years of Contracts. The Egyptians call these the Alexandrine Years, since they begin at the death of Alexander the Great. The Arabs call these Dhulkarnain, which according to Christmannus means "holding two horns," since Alexander subjected to himself the horns of both the East and the West. I think it more likely he was called this because he claimed to be the son of Ammon Arietinus, or perhaps because the Prophet Daniel called him a goat.[20] These are also called "Philip's years," which they called tariah al-kupti or albitegnium.[21]

This calendar starts exactly twelve years after the death of Alexander, as St. Jerome notes in *Eusebius' Commentary on Daniel.* Ribera, Torniello, and others agree. Before Julius Caesar these years had another arrangement and another time for beginning the month. They were all an equal length, starting with the calends of October. The names of the months are Greek or Syro-Chaldean and agree with the Julian months in number and form, except for the extra day added in this era at the end of the month Sabath, which corresponds to our February.

Having noted this, we establish the beginning of the Greek calendar at 310 B.C. Eusebius, Scaliger[22], and others also agree on this. According to the *Alexandrian Chronicles* this was at the close of the 117th Olympiad. It is certain that Alexander died in the year when the 114th Olympiads began, on the last days of the month called hecatomb, according to Plutarch. This was certainly 322 B.C. (Christ was born on the third year of the 194th Olympiad.)[23] Therefore, the years of the Greek Calendar differ from the Christian by 310 years, so that the first year of the Christian Era corresponds to 313 of the Greek calendar. So, if 310 is added to the Christian year, one has the correct date on the Greek calendar. If 310 is subtracted from the Greek year, the remainder is the Christian year corresponding to that Alexandrian date. Finally, if the Alexandrian year is subtracted from 310, the number left will show the year before the Christian era in which the Greek year began, or the beginning of the Alexandrian era, the Tarich Dhulkarnain, as the Arabs and Egyptians call it.

These things having been demonstrated, one can subtract from the Alexandrian year 1072 (which is found in the Syriac inscription) the number 310 (which is the difference between the Christian and Alexandrian calendars), and the remainder is 782, the Christian year found in the Chinese text, and this exactly corresponds to the Syro-Grecian or Alexandrian year.

Summary

A. Alexander the Great died, according to Plutarch, in the 114th Olympiad.
B. Exactly twelve years after his death, according to the Blessed Jerome, Alexandrian years began, 117th Olympiad.
C. Christ was born in the third year of the 194th Olympiad.
D. The stone was erected in the Alexandrian year 1092.
E. Which was the Christian year 782 A.D.

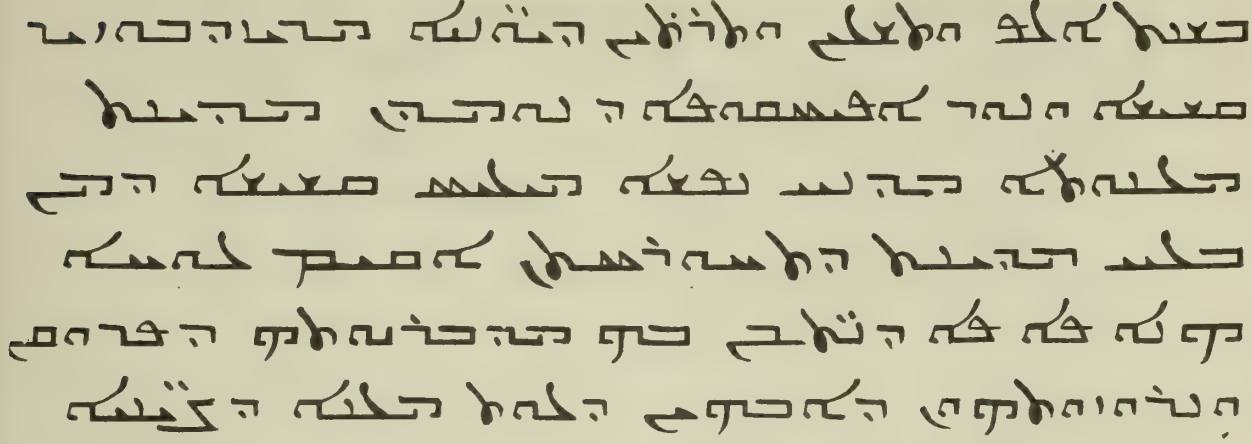
Now, subtract No. B from C and you will have the difference of the said Olympiads, which are seventy-seven Olympiads, which consist of four years each, for a total of 308 years. Add to these two years already completed in the Olympiad of Christ's birth, and you will have 310 years. Subtract this from 1092, and No. E above thus shows the correct date on the Christian calendar in which the stone was erected. They marked this stone with two different systems of dating so persons not acquainted with the Christian year would be able to date it by the Alexandrian one.

This difficulty has been resolved, and now we can turn back to the stone. On the margin of the stone besides the Syriac words which we set forth a bit above, there are many other words missing on that page. Their number comes to almost seventy. We have attached a list.

It is clear from this that in early times the Syriac-Chaldean language was common in the Syrian, Palestinian, Egyptian, and Babylonian Churches. In the time of Christ it was the common speech, and so no wonder that the ministers of the Word carried this lang-

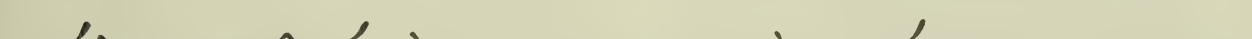
uage into the neighboring regions of Babylon, Egypt, and Ethiopia, and even to the farthest parts of the Orient. Immediately after the apostles the language had been carried into the whole world. This Syriac or Chaldean language took root in the earliest locations of the church, and then they carried it into all India and the farthest regions of China. We shall discuss this more fully later.

Inscriptio Syriaca annum erecti monumenti exponens.

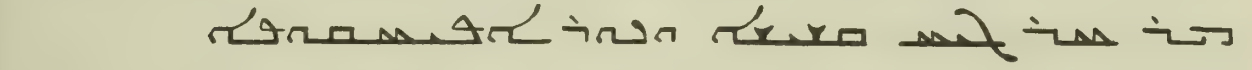


INTERPRETATIO

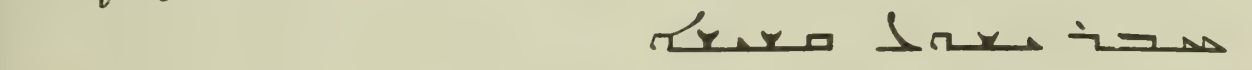
Anno Millesimo Nonagesimo Secundo Græcorum Jsdabusaid Sacerdos et Vicarius Episcopi Cumbdam Civitatis regni Orientalis Milis Sacerdos, et Balah Civitatis Tahurstan Constituit Tabulam hanc Papa, et Scriptum est in ea administratio Redemptoris nostri, et pradicationes Patrum nostrorum apud Reges Sinarum.



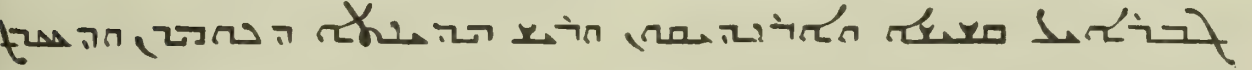
Adam Diaconus Filius Jsdabusaid Vicarij Episcopi.



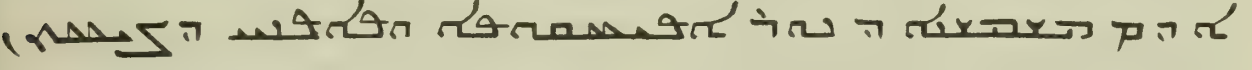
Morsargis Sacerdos, et Vicarius Episcopi.



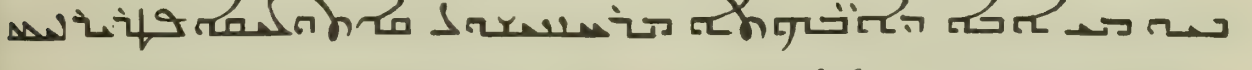
Sbar Jesua (id est Spes Iesu) Sacerdos.



Gabriel Sacerdos, et Archidiaconus, et Caput Civitatis Cumbdam, et Disrag.



Adam so Diaconus Vicarij Episcopi Papasi Sinarum.



In diebus Patris Patrum Jnanieshua Catholici Patriarcha.

Syriac Inscription on the Stone

Nomina Apostolicorum Virorum
quæ marginiLapidis Syriacis literis incisa Spectantur.

Ordo 1.

Aaron
Petrus
Job
Lucas
Mattheus
Joannes
Sabar Jesua. id est Spes Jesu
Jesuadad
Lucas
Constantinus
Noë

Ordo 11

Itdaspha
Joannes
Anusc
Marsargis
Isaac
Simeon
Isaac
Joel

Ordo 111

Mar Juhanon
Episcopus
Isaac Sacerdos
Jael Sacerdos
Maket Sacerdos
Georgius Sacerdos
Mahada Gunesph
Sacerdos
Maschadad Sacerdos
Andreas Sacerdos
Andreas Sacerdos
David Sacerdos
Moses Sacerdos

Ordo 1V

Isaac Sacerdos
Elias Sacerdos
Moses Sacerdos
Abad Jesua 1. Servus xpi
Simeon Sacerdos
Gabriel
Joannes
Simeon
Isaac
Joannes

Ordo V

Jacob Sacerdos
Marsargis Sacerdos
et vicarius Episcopi
Aggeus Sacerdos Archi
diaconus Civitatis
Gunden
Paulus Sacerdos
Simeon Sacerdos
Adam Sacerdos
Elias Sacerdos
Isaac Sacerdos
Joannes Sacerdos
Joannes Sacerdos
Simeon Sacerdos

Ordo VI.

Jacob Sacerdos
Abad Jesua 1. Servus
Xpi Sacerdos
Jesuadad Sacerdos
Jacob
Joannes
Subcho lmoran. 1.
laus Dno nostro
Mor Joseph
Simeon
Ephrem
Ananias
Cyriacus
Cus
Amiun

Syriac Inscription on the Stone

Part II, Chapter 1

For What Reason, By Whom, and By Which Journeys at Various Times the Sacred Gospel of Christ Was Taken to the Farthest Regions of the Orient—India, Tartary, China, and the Other Regions of Asia

One still finds frequent traces of the Christian religion in India, China and other parts of Asia. I will increase the value of this work for the Syro-Chaldean monument found in China if I also show when and how these apostolic men reached to these remote regions. When this has been shown, it will be clear that Syria, Egypt, and Greece were the seedbed not only of the Christian religion, but also of every superstition, which some time before Christ were propogated through all the world. To make myself clearer when speaking of this obscure matter, I would like first to examine here some opinions on the subject. This should clarify things.

First, many people assert that the colonies of Christians in China and other parts of Asia were brought there by the great Asian leader whom authors call Prester John. Great controversy has existed among these various authors about this leader and the location, kind, and condition of his kingdoms. Before anything else, we will attempt a clearer explanation of him and his kingdoms, even though we have already discussed this material in *Prodromus Coptus.*

Who was the famous Prester John, and did he exist?

The Egyptians called their first leaders pharaohs, and the later ones ptolemies. The Moors called their leaders seraphs. The Persian leaders were known once by such names as Xerxes and Artaxerxes, but now are called sophis. In the same way the name Prester John has been used for a long time to denote the dignity of Christian princes. The scholars agree that these ruled in Asia, and not in Ethiopia or any part of Africa, as many people incorrectly believe. The location of this empire has not been fully established. Those who wrote that these were kings of Cathay have made this matter even more unclear, since in modern times Cathay refers to China, and there is no city or kingdom called Cathay outside the boundaries of China. All the fathers of our Society in China agree on this, and they have lived there many years. The most noted geographers also agree. These include Matteo Ricci, Nicolas Trigaut, Alvarez Semedo, Michael Boim, Martin Martini, Johannes Grueber, and Johannes Adams, who is a great mandarin of China. Finally, Benedict Gois of that same society set out from the Mogor kingdom at the order of his superiors, and industriously explored Cathay in an overland journey. I wouldn't be far wrong in saying that the word Cathay referred not only to land within the boundaries of China, but also to a much larger region joining China on the north and west. This is a vast expanse outside the walls of China, now desert, uncultivated, and destitute of inhabitants for a two months' journey, but probably once the cultivated and rich land called Cathay.

The present-day Kalmuk Desert, which is outside the walls and its confines, was once called the Desert of Cathay, and next to it were the kingdoms ruled by Prester John in the times of our ancestors. Marco Polo called it the kingdom of Great Cham, but Sacred Scripture, and Arias Montano, call it Gog and Magog.[24]

The Sibyl says of this,

Αἰ αἰ σοι Γωγ, καὶ πᾶσιν ἐφεξῆς ἅμα Μαγώγ,
Μαρσὼν ἠδ' Ἄγγου ὅσα σοι κακὰ μοῖρα πελάζῃ.

"Alas to you, Gog and Magog and
those of that type!
Marson and Angon!
How many evils does fate bring
near you!"[25]

The *Arabian Geography* says that this Scythian Cathay stretches through four whole climates and is full of men, animals, and mines, and flourishes with Christians. It is called Iagog and Magog and is circled by the vast expanses of the Caucasus Mountains. The *Arabian Geography,* translated by us from Arabic into Latin, says in Part Nine, Division Five, Line Twenty-one, "From the Garada Inn south to the city of Tahamet it is four leagues, and each league contains 25,000 paces. From the city of Garada to the Caucasus Mountains is a seven days journey. This mountain, which is so steep that no one can cross over it, surrounds the regions Iagog and Magog. If one does climb it, he can never reach the summit because of the constant snow and masses of sheets of ice, which never melt. Clouds rest on the ridges on the top of the mountain. Behind the mountain are many cities of Iagog and Magog. Often men of that region climb the mountain to see what is on top of it, and what is behind. They don't return, for return is impossible, whether because they are torn by wild beasts or captured by the people living behind the mountain. Those who sometimes return say that beyond the mountains they could see many fires at night, and only clouds during the day."[26] Again, Part Seven, Line Thirty-four of the same division states that many Christians or Nazarenes live in those regions. Part Eight, Line Eighteen says that great quantities of gold, various types of precious stones, and wild animals are taken from the mountains. Finally, a great prince rules these regions.

Marco Polo shows that all this describes the great Cham Empire when he says in Book One, Chapter Sixty-four, "Going east from the province Egrigaia the road leads to Tenduc. (Or better, Tanchut, a kingdom of Tartary which encloses many other kingdoms, such as Lasa, which the Tartars call Baratola, and Necbal, Tibeth, and Maranga. As will be shown later, it joins the Kalmach Desert, which ends at the wall of China. Many geographers confuse this kingdom with Cathay.) Here are cities and many camps where that great king was accustomed to live. He is famous through all the world, and is commonly called Prester John. Now, however, that province is subordinate to the Great Cham and has a king descended from Prester John. There are idolaters and Moslems there, but most of the province follows the Christian faith, and the Christians hold the most prominent places in this province. Especially there is a people called Argon, which is wiser and more eloquent than the rest. These are the regions of Gog and Magog, which they call Lug and Mongog. In these is found the lapis lazuli, from which is made the best blue. Also on the mountains of the province are great silver mines and many hunts of wild animals."[27] All this agrees with the Arab description just quoted.

Concerning the height of the mountains Jagog and Magog, he writes in Book One, Chapter Thirty-seven, "If you depart to the eastern district, you will have to climb for three continual days (evidently the high peaks of the Caucasus), until you reach the top of this highest mountain in the world. No bird can be found because of the cold and the high altitude. There is no feed for the animals. When a fire is lit there, it is not as bright or useful as in lower regions due to the extreme cold."[28] A little later he writes, "This kingdom is called Belor and it shows the appearance of winter all the time, until the traveller has finished forty days."[29]

All these descriptions fit the mountain now called Langur, which is the highest in the kingdom of Lasa. Fr. Johannes Grueber crossed it on foot and tells how even in summer it was dangerous due to the thinness of the air, which hardly let the travellers breathe, and because of the exhalation of some poisonous herb which tortured man and beast. Around this kingdom Belor, which was an old abode of the Saracens, was Thebeth, the principal kingdom of Prester John in Cathay.[30] This is clearly shown by both the *Arabian Geography* and by the tract

called *'Arhoth 'olam 'adam* by Rabbi Abraham Pizol. The *Nubian Geography* calls it Begarger, and describes its largest city in these words: "In its eastern part is the kingdom Begarger, whose largest city is called Centaba, which has twelve gates of iron."[31] Rabbi Pizol agrees with Marco Polo and calls it Belor, and says that that kingdom of Tibet is found in it. His words are as follows: "The kingdom of Belor is great and very elevated according to all the historians. Many Jews live there on the eastern and northern side, as do other Oriental peoples not long discovered. The inhabitants call them Tebeth. In that region there is a city which surpasses all others in size and is almost divine. There is none other like it under Heaven, since all good things can be found there."[32]

מלכות באלור הגדולת העלין לכל
אלת אשר כתבו הספרים אצלו
שיהודים רבים סגורים בו והוא בצר
המזרחי הצפוני גם נתגרשו עור ישובים
אחרים בחדש הגלילות האלת
המצרחים ביבשה יקראו בשם
יושביהם בטיבט צינכא בוקשארי עדרי
אוראכאום וקרוב לזה למעלת מהכל
עיר גדולה לאלהים אין בכוה תחת
השמים אשר מכל טוב ולהם
חדברים היקרים ומתנהגים בפי
הטבע :

This certainly must be the city Chaparanque in the kingdom of Tibet. Fr. Antonio Andrade, a Portuguese in the Society of Jesus, has marvelously described the Christian monuments left there. When he heard that the inhabitants were Christians, he undertook a dangerous and difficult journey there from the Mogor kingdom in 1624. He found the sources of the Ganges and Indus, and observed many things worthy of consideration and admiration, just as his companion Joseph, a Mogor Christian, told me. While I was writing this, he came to Rome along with Fr. Henry Roth, the moderator of the new Christian converts in the Mogor Empire. Joseph is strong and robust although eighty-five years old. He personally described every detail to me.

There is a huge lake on the highest mountains of Thebeth which shines with perpetual snow. This is the source of the great rivers of India, such as the Indus, Ganges, Ravi, and Athec. The Ganges rushes headlong through the high mountains with horrifying noise down to the deep valleys. The Indus and the other rivers exit from the lower parts of the mountain, as the map shows. This kingdom is one of those belonging to Great Cathay, which is as much outside the Great Wall as inside. Fr. Benedict Goes gave us the details of the journey which he undertook to Cathay at the order of his superiors, although he doesn't always agree with us, as will be shown later.

Marco Polo says that in these vast regions of Cathay Prester John reigned far and wide over seventy-two kings, some of whom were Christian and some pagans. The similarity of the kingdoms and the changes of names due to rebellions, the tumults of war, and other vicissitudes has produced so much confusion that right up to the present day nobody can sort it all out. Indeed, some confuse Prester John with the Great Cham, and others call him Ascid, a name of Persian origin. So, we read in Almachin, *History of the Saracens,* Book III, Chapter IV, "Every King of Phargana (as the Sogdians call the city) is styled 'Ascid', just as the ruler of the Romans is called Caesar, and of the Persians, Cosrai."[33]

كل من ملك فرغانه لقب بلا
خشيد كما يسمي ملك
الروم قيصر الفرس كسري ۞

Some, with the Ethiopians, call him by the more recent name *Iuchanes Belul,* that is, "Precious John," rather than by the ancient form. Some in honor of the prophet, pronounced Joanam by them, call all their rulers John. In the Latin church in the West, however, he was always called Prester John, not because he was a priest, but because like an archbishop he had an erect cross carried before him to show that he was a defender of the faith. For this reason Scaliger gives him the Persian name "prestegiani" which means "apostolic." The Western writers misunderstood the Oriental word and wrote

Prester John instead of "prestegiani." I quote Scaliger as follows: "We are often astonished that a nation so ignorant of nautical affairs could have become so powerful on land and sea that it propagated its empire all the way from Ethiopia to China. From the time news of his empire reached us, it was under the name 'prestegiani.' In the Persian language, which dominates in Asia like Latin in the West, this means 'apostolic,' and the Persian phrase 'padischa prestegiana' means 'apostolic king.' In Arabic this is 'melek arresuli' and in Ethiopian 'negus havarjavi.'[34] The Ethiopian Empire spread far and wide in Asia, as can be shown by the Ethiopian crosses in China, Japan, and elsewhere. Moreover, the temple of Thomas the Apostle at Malabar has only Ethiopian crosses, structure, and many other things, surprisingly, even the name." From this discourse we learn that colonies spread from Ethiopia into India, China, and the rest of Asia, where they propagated the Christian faith, as we are now trying to show.

However, it is entirely false that Prester John originated in Africa, or, was driven from Asia and gained power in Ethiopia, later to return. This is completely without foundation, as we shall later see. Most authors agree with me that there were different African and Asiatic rulers of this name. The empire of the Asiatic ruler flourished for many years until it descended to a certain David, who, as Marco Polo tells us, was defeated by a leader called Cinge. This man was elected leader by the Scythians and started to be called Uncam and Naiam instead of the Presbyter. He was defeated in a battle by his uncle Cublai, with great loss for the Christian cause. This brought an end to the name of Prester John and the glory of his empire, as we have already shown in the quotation from Marco Polo's history. I will explain by what error the name of Prester John was given to the Abyssinian emperor. When the Portuguese began to discover new lands by their sea journeys, the name of Prester John had become very famous all over Europe. He was said to be a great ruler, lord of many kingdoms and a Christian by religion. His location was unknown.

John II, the King of Portugal, sent out Peter Covillanius to search for that king, first by a Mediterranean journey, and then by land. When he had arrived in Asiatic India, he heard that far away in Ethiopia, below Egypt, there was a powerful and Christian king. He betook himself there. He found many things which the Europeans believed true of Prester John. Therefore, he was the first to call this Abyssinian priest "Prester John." Others who in subsequent years visited Ethiopia followed his example, and they easily introduced that error to Europe. Fr. Balthasar Tellez tells all about this in his *History of Ethiopia,* which is written in a polished Portuguese style. Also agreeing with this is the wise Ethiopian patriarch Alphonso Mendes, a great luminary of our Society, in his "Epistle about Ethiopian Affairs," which is prefixed to the work of Fr. Tellez.

When we speak of Prester John, we do not mean the Abyssinian prince, especially since his kingdom is half a world away from the Asian kingdom. Furthermore, there is no mention of a migration from Africa to Asia in the *Chronicle of the Ethiopian Kings,* which is found in the Vatican in Latin translation. Also, the *Book of Ethiopian Customs* by Damian a Goes expressly denies that the ruler is or ever has been called Prester John, as the Ethiopian priests mentioned above also say. We understand Prester John was that great prince of Asia whom we have discussed. Certainly our Fathers Albert de Dorville and Johannes Grueber amply testify that right up to the present day there remain traces of Prester John in the royal kingdom of Tanchut, which the inhabitants call Lassa and the Saracens call Barantola, and which they crossed while returning from China to Europe in 1661.[35]

They relate marvelous things about the superstitious adoration of this king. There are two kings in this kingdom. The first is in charge of administrating the whole realm. The other, who is called God or Heavenly Father, Great Lama, or Pontifex of the Priests, sits in the deepest recesses of his palace and as the likeness of a divinity receives from every one the worship due a divinity. They hold him in such honor that they foolishly persuade themselves to purchase at great cost his excrement and urine to guard against all illnesses. They allow themselves no medicine except the aforementioned, which they

are not ashamed to wear around their neck enclosed in a little box. Since a corruptible man cannot avoid the chains of death, they adopted a plan, with Satan their master teaching them, lest he seem to have perished like other mortals. They search the kingdom for a man similar to him. When one is found, with clandestine machinations, they elevate him to the throne of the Eternal Father. Since this fictitious deity is very similar to his predecessor, he indeed seems to have come back from the dead. He is said to have already been resurrected seven times. The stupid populace carries out rites and ceremonies with unending devotion. The reader will understand this more fully later. They also say that these cults and ceremonies came from no other source except that king, whom the authors generally call Prester John. They are sure that he resided in the Tanchut kingdom, which included Lassa. From all Tartary people made their way to him, as if to an oracle. Today they likewise constantly come from everywhere to this ridiculous god, father, and head of the lamas to obtain a benediction, and so in 1629 A.D. the great Tartar monarch of China, as soon as he took power, was advised by the magistrate of Tartary according to the custom of his predecessors to present himself to the Great Lama, or supreme overseer of the religion of Tartary, to do homage.

This almost happened, since the king was influenced by this advice. The Great Lama was already moving toward China and had decided to reach the Great Wall by a two months journey. Fr. Johannes Adam, an intimate attendant of the king, however, turned him against this by weighty arguments about the indignity of the thing. The emperor acted according to this father's advice and was so aloof that the lama approached him outside the city and walls, and had no audience except in the garden of the Pekin palace. Though he loaded him with gifts, the usual ceremonies were not performed. He sent the lama home. Although the lama thought he would replenish the Chinese Empire by his arrival and blessings, in fact the opposite happened. After his departure, there was famine, disease, and war. That ridiculous arch-priest was cursed by everyone after he left.

To return to our topic, I was saying that Prester John lived in this Tanchut kingdom, which accords with the truth. He and his successors ruled Asia far and wide, spreading the Christian faith. Preachers of the Divine Word, or their converts, were spontaneously motivated by the fame of those kingdoms and by their zeal for promoting the faith, or more likely, by the dreadful persecution of that time, which began first under the reigns of Diocletian and Maximus. Because of the savage persecution in Syria, Egypt, and the neighboring regions of Ethiopia, Christians fled those regions, driven by their fear, and they first sought refuge in Persia, Bactria, and Turchestan, but then after a while reached the farthest regions of Asia. It is likely that about 600 A.D. in the reign of the emperor Heraclius, when treacherous, perfidious Mohammed was gaining power, new colonies of Christians were planted in these eastern regions. Certainly the Babylonian and Syrian priests retreated before the fury of the infidels, and didn't stop propagating the Christian faith with the passage of time. The above mentioned Syrian inscription amply shows this, where Jyzbuzad the priest and chorepiscopus of Cumdan is said to be "the son of Noe, a priest who came from a city of Turchestan called Belech." Turchestan is the area the Persians call Usbec. The border of great Cathay and the city of Belech are clearly shown there by the *Arabian Geography* in Part Eight, Division Four, Line Thirty-four. When speaking of the province of Turchestan of the Corasini, it says that the city of Belech is not far from Samarcanda, the royal court of the great Tamerlane. It was a celebrated city, as shown in these words which I translate from Arabic to Latin: "This is the eighth part of the fourth division, and contains part of the region of Corasina. There are fifteen thousand paces from Karman to Kasaralkamat, and six thousand from there to Samarcanda. A road leads from Samarcanda to the city Belech." This shows clearly that Jydbuzad the chorepiscopus was of Syrian origin and was from the land of Turchestan or Corasina. Many people entered China from the region of pagodas and elsewhere in Asia to preach the Gospel, as is shown by the Sino-Syrian inscription. All of this has been left for fuller examination by the interested reader. This discussion

of the colonists who went to the regions of Prester John and to China will be sufficient.

Furthermore, I will now discuss those apostolic men and many others who first left Syria, Egypt, and Ethiopia to come to India and by their work converted people to faith in Christ. They went frequently to China, since at that time there was maritime commerce between India and China, and they had colonies subjected to them. I will briefly explain this in sequence.

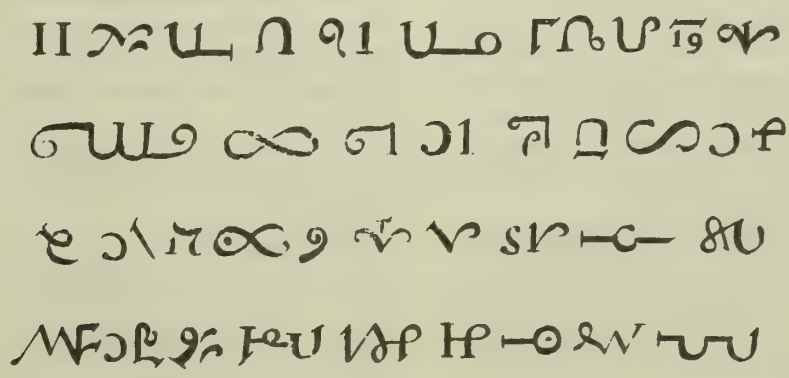
Part II, Chapter 2

The Propogation of the Gospel in All of the Regions of Eastern Asia by St. Thomas the Apostle and His Successors

It is known that, among all the regions of Asia which St. Thomas subjected to the preaching of Christ, is a large tramontane region of India which runs from the promontory of Coromino up to Sarsinga and Bengal, and looks down on the famous island of Ceylon lying beside it. In this region the apostle converted countless persons to Christ and to this day they are called the Christians of St. Thomas. He also poured out his own blood at the royal city of Meliapore and the metropolis of Narsinga, as the *Annals of Malabar* teach. However, there are some who wrongly say he died at a different Indian city called Calamina, or at Salamina in Cyprus. This error crept in because of a misunderstanding of the word Calamina, and we will show what the word really means.

The *Chronicles of Malabar* tell us that no city of this name now exists, or has ever existed in India. Calurmina should be read instead of Calamina. The Calurmina is in the languge of Malabar composed of the two words *"calur"* and *"mina,"* which mean "above" and "stone," and hence signify, "Above the stone." In Meliapore near the place where the apostle is said to have been martyred there is a large stone which to this day is called Calur. Therefore, when the *Records of Malabar* say that he suffered martyrdom at Calurmina, they don't intend to signify a particular city, but instead on the stone called Calur which is near Meliapore. The apostle was accustomed to climb up on this every day to pray, and while he knelt down in prayer he was killed. Hence, if anyone asks the Christians of St. Thomas where the apostle was killed, they say "At Calurmina of Meliapore"—that is, "On the rock of Meliapore." So, I personally heard from a very trustworthy man. Fr. Peter Paul Godigny, a Portuguese, the rector of the Society of Jesus at Cochin in India. While I was writing this, he came to the city as the procurator of the province of Malabar.

Fr. Godigny says that the *Malabar Annals* record a marvelous cross which appeared miraculously in the rock when the apostle's blood flowed over it. All the Christians there believe this. To this day it is kept by the church of St. Thomas at Meliapore, and the natives show the greatest devotion. Also, this is clearly shown by the unusual type of letters cut around the edge of that cross as a perpetual memorial which is excerpted from Fr. Johannes Lucena's *History of Xavier* and added here, together with the mystic brahmin characters.



The brahmins say that these were mystical characters of the old philosophers, and that each expresses a whole word, like the mystic symbols of the Egyptians. Others think it more likely that each letter expresses a syllable, as in the Tamil alphabet. An explanation was made by a brahmin and was translated by the aforementioned Fr. Lucena from the Malabar language into Portuguese as follows:

"On the 21st day of December in the 30th year after the preaching of the Gospel to the whole world, St. Thomas the Apostle died in Meliapore. From him was learned the knowledge of God, the change of the Law, and the destruction of the Demon. God was born of the Virgin Mary and lived thirty years in obedience to her. He was Eternal God. This God taught His Law to Twelve Apostles, and one of that number came to Meliapore holding in his hand a staff. (Others say a carpenter's ruler made of wood and a stake.) They say this stake, cast up by the sea onto the shore, was so large that many elephants couldn't move it from that place, but that the king gave it to the apostle to use for the foundation of his church. The apostle tied it to his belt and by the strength of Christ and His holy cross was able to move it as if it were very light straw. The apostle built a church. The king of Meliapore, Coromandel, and Pandi, and the heads of diverse nations and sects quickly made a voluntary submission to the Law of St. Thomas, for they had seen the great miracle. The time came when St. Thomas died by the hand of a certain brahmin and this cross was formed by his own blood."[36] Thus says Fr. Lucena.

Moreover, on December Eighteenth, the Feast of the Blessed Virgin (which the Spanish call the Expectation of the Birth) at the annual sacrifice of the mass this cross changes to various colors and suddenly drips much sweat and blood. Experience has shown that this is always a forecast of some great and imminent calamity. We have shown a true picture of the cross with the characters in this book.

The insignia of the king of Narsinga is the figure of a peacock hanging over the cross. For the memorable things which happen around this cross at certain times, read Lucena and Osorio, cited in Volume One (57 A.D.) of Baronio.[37]

This may seem beside the point, but since for some reason I came upon this, I didn't want to skip over it now, especially since a monument of such antiquity is scarcely known in Europe and also so that the Breviary and the Martyrology will be intelligible about the site of passion of St. Thomas. I hope the reader will be pleased by this digression. We now return to the main path.

When this region of tramontane India was converted to Christianity by the Apostle Thomas, it continued steadfast in the faith for many years. Finally, as the workers and ministers of the word failed, the kingdom began to lose its former zeal and adopted various pagan errors. Hence the entire religion was imperiled and almost perished had not Divine Providence taken pity on the failing church. A devoted man of Syria commonly called Martome (that is, Master Thomas) came to their aid at the right time. He set out from Syria to India at the divine impulse and saw this vineyard unkept, squalid, and bristling with thorns and thistles. He was touched with great concern for spreading the Christian faith and thought that he should tend the vineyard. He enriched the souls of the inhabitants with benevolence and with his authority. He was no less famous for his birth than for the splendor and erudition of his learning. He soon established as his coworkers bishops from Syria, Babylonia, Chaldea, and Egypt in different parts of the kingdom. He introduced the Syriac language, which tradition says the apostle had once used in that region for preaching the holy Gospel. He left out nothing which would help the churches grow. By this method he restored the vineyard of Christ to its original state, and he made such progress that they were not content with their own boundaries but sent fruitful shoots out into all India and China. However, in the course of time these Syrian priests were infected with the Nestorian heresy. Although their forefathers had done praiseworthy work in the spreading of the Christian religion in India, these priests shamefully destroyed it with false doctrines. So testify the *Malabar Annals,* and the Portuguese writers of the *Indian Annals,* Johannes de Bairres and Diadaco de Coutto. The words of Fr.

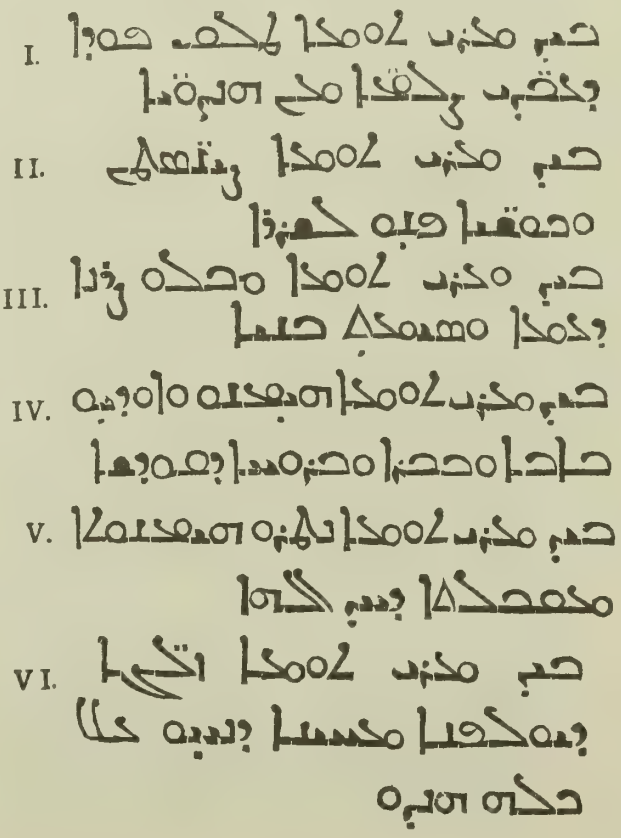
Ludwig Gusmann in his *History of the Indian Expeditions,* Book Two, Chapter Twenty-seven, written in the Spanish language proves this even better. Fr. Gusmann says,

"There are many Christians in India, over one hundred fifty thousand. They are called Christians of St. Thomas and are found scattered through various kingdoms and subject to various kings of the pagans and the Moslems. They have their own archbishop, bishop, and priests, who all come from Syria, and all were named by the Eastern Patriarch at Babylon or Alexandria. Since bishops can visit such remote lands only rarely, lest they be left without priests, they ordain small boys into the order, although these cannot exercise their functions until they are older. The reason why Syrian bishops and priests entered India and have such authority among these Christians is as follows. There was a man of Syrian nationality called Martome, which in our language means Lord Thomas, who was rich and powerful and so gained entrance to the kings of Caranganor and Colon. Because he was named Thomas, and because of his authority, the Christians joined themselves to him. Martome became their head and by his benevolence so bound them to him that he was easily eable to persuade them to accept only Syrian bishops in India. He persuaded them to accept the Syriac language, which he showed them was the same used once by Christ the Savior in Jerusalem, and by which the Apostle Thomas had once preached the sacred Gospel to their progenitors. For this reason, the Syrian bishops first entered the kingdoms of Caranganor, Colon, and Cochin, and after a while occupied all the regions as far as China."[38]

Fr. Paul Godigny confirms all this, and says that to this day they do not know any doctrine except that written in Syriac. They write all their monuments, sacred and ecclesiastical records in that language, and all their learned men are initiated in that language, just as we are in Latin. He adds that the Vai Pocatae is taught in the College of the Society of Jesus as necessary for the conversion of the brahmins.[39] These are the main traces of the Christian faith that we find in India and China.

Certainly we can refer the origin of Christianity in those kingdoms to an earlier time from the Chaldean codices which we collected at Malabar. It is quite clear that this shore was brought to Christ by the work of Thomas, the apostle of God, and this cannot be brought into doubt even by evil critics. We read clearly in those codices that the faith was brought here by that apostle of Christ, and that he established many churches in the kingdom. Lest such a thing be doubted by anyone, I am citing here the testimony of these Chaldean codices from the translation by Fr. Johannes M. Compori of our Society, a cultivator of the vineyard for many years and our expert in the Chaldean language. At the order of Archbishop Fr. Francis Rotis, pastor of the church from our Society, he translated it and at our request wrote it out in his own hand so that it could be inserted in these commentaries and so that a monument of such great antiquity might not be lost.

In the Chaldean Breviary called the Gaza (or Treasure) of the Church of St. Thomas of Malabar, this reading is found in the Office of St. Thomas for the Second Nocturn. The following words are from the Chaldean manuscript:



VII. ܗܘ ܕܡܪܝ ܬܘܡܐ ܫܠܝܚܐ ܕܐܬܐ ܠܗܢܕ ܘ ܐܦ ܠܣܝܢ ܐܬܐ ܠܗܢܕ ܘܠܣܝܢ

1. Through St. Thomas the error of idolatry vanished from India.

2. Through St. Thomas the Chinese and Ethiopians were converted to the truth.

3. Through St. Thomas they accepted the sacrament of baptism and the adoption of sons.

4. Through St. Thomas they believed in and confessed the Father, the Son, and Holy Spirit.

5. Through St. Thomas they preserved the accepted faith of the one God.

6. Through St. Thomas the life-giving splendors rose in all India.

7. Through St. Thomas the Kingdom of Heaven took wing and ascended to China.[40]

Then, in a certain antiphon it says, "The Indians, Chinese, Persians, certain Islanders, and those in Syria, Armenia, Greece, and Romania offer adoration in commemoration of the Divine Thomas to Your Holy Name."

Finally, in the Canonical Synods, Part Two, Speech Six, Chapter Nineteen, the *Canon of the Patriarch Theodosius* say concerning the canons instituted for bishops and metropolitans, "These six heads of the provinces and metropolitans, to wit, Hilam, Nzivin, Prath, Assur, Bethgrami, and Halah, are considered worthy to be present at the ordination of patriarchs. Let them not be absent from convening every fourth year at the patriarchate. The bishops of the Great Province, and also the other metropolitans of China, India, Pales, Mausaei, Zan, Raziguae, Herionae (that is, Cambai) and Smarcandia (that is, Uzbec and Morgor) are far away and vast mountains and turbulent seas do not allow them to cross at will. Let them send letters of consent (that is, of communion) to the Patriarch on every sixth year."[41] Indeed, when the Portuguese reached Cochin, this church was ruled by a D. Jacob of the mountains of Malabar, who signed himself as the Metropolitan of India and China. This can be shown by a manuscript of the New Testament, which ends: "D. Jacob, Metropolitan of India and China, wrote this book." Likewise, D. Joseph, who succeeded the aforementioned D. Jacob, who died at Rome, signed his name as D. Joseph, Metropolitan of all India and China. This is the oldest title of the bishops of this church.

Hence I conclude without any doubt that the persons who made those illustrious journeys to the farthest boundaries of Asia were none other than Syrian bishops of the Christians of St. Thomas. These are also called Syrians, either because the whole area from the Euphrates River to the Red Sea with both its banks is called Syria or Assyria, or because the more learned workers all use the Syrian or Chaldean language, as do the Arab, Egyptian, and Ethiopian monks.

Concerning these, Benjamin writes in his *Itinerary,*

ומשם שני ימים רופידים וישבים שם בני ערב ואין בו מישראל ומשם יום הר סיני ובראש ההוא בכת לבומרים הבקראים סוראניים ובני ההוה מצכד נקרא טור סיני ויושבין מדברים בלשן תרגום והם תחת עול מצרים

"From there it is two days' journey to Raphidim, where Arabs live, but there is no Israelite. Then it is one day's journey to Mount Sinai, on whose summit is a shrine of the Syrian monks. At the foot of the mountain is a large camp called Tor Sinai, whose inhabitants speak Chaldean. This is the language of the Targums. The inhabitants of this place are ruled by the Egyptians."[42]

These were Coptic monks as is shown by the inscriptions on the Coptic books written in the monasteries of the Arabian deserts. These are published in the *Catalog of Coptic Books.* It is evident that the Coptic-Ethiopian Church (-which all the world calls only Syrian, and which is subject to the Patriarch of Alexandria or Cairo-) was the first to found colonies, first in India and later in China and other regions of Asia. When Egypt had obtained the best and most ample ports on the Red Sea, there was considerable commerce between the Red Sea and Ethiopia, Persia, and the rest of India, and there was

frequent trade back and forth, surpassed only by that of Solomon, as his maritime expeditions from the port Asion Gaber on the Red Sea to the region of Ophir amply show. [43] I find some controversy among the interpreters as to where Ophir was located. I know some who have considered Ophir the name for golden rice, but this opinion has long since been discredited. Others designate as Ophir that region of America which people commonly call Peru. There are two Americas, a North and a South, and thus some derive the name Peru the Hebrew word Parvaim, which means "two." They call the gold from there "the gold of Parvaim." So says Arias Montano.[44] However, I don't see how a ship would go from Palestine to the other side of the world, since the lands are not joined and the sphere of the world was unknown to men at that time. Also, they had no magnet or other aids which helped our sailors to discover the world. Yet, these ancients are said to have been able to reach America safely and in very little time. Moreover, why would they seek gold, gems, and precious woods in such distant regions with so much peril when nearer regions such as the Chersonese and Ethiopia abound in gold? This doesn't make sense, and I think the theory is illogical and ought to be rejected.

One might more safely understand Ophir as a Coptic or Egyptian word which the old Egyptians used to refer to India, including the kingdoms of Malabar, Ceylon, the golden Chersonese, and the neighboring islands of Sumatra, the Moluccas, and Java, which abound in gold. We read that Hiram sent Solomon's fleet at certain times to these regions not only to get gold, gems, stones, and precious woods, but also for peacocks, monkeys, and similar things in which these regions abound. It is abundantly clear that the fleet of Hiram came back from these regions filled with these things.

Also, the *Coptic-Arabic Onomasticon* in the chapter called "The Names of Nations" clearly shows this, for it translates ⲇⲓⲕⲟⲫⲓⲣ as هند, or India, and ⲇⲓⲕⲟⲫⲓⲣⲟⲥ as هندي, or Indus. Ophir therefore is India. I think that the gold of Parvaim was from the island of Java. I think I read where Rabbi Benjamin said Java is two islands. Therefore, since there were frequent expeditions from the Red Sea to Ophir or India, not only the preachers of Christianity made use of this, but also the old Egyptians and their old prophets and philosophers, had commerce back and forth with those regions. Various Egyptian monuments are found there. Ormus or Hormus, the greatest city of the Persian Gulf, was the first colony of the Egyptians in Persia and useful to those people who wanted to cross over into India. The station was built by the Egyptian Hermes, and it is named after him, for Hormoz is the Arabic name of the Greek Hermes (or Mercury). So says Haython in Chapter Six of his book *On the Tartars.*[45]



Miraculous Cross of St. Thomas the Apostle at Meliapore in India

Part II, Chapter 3

Concerning Cathay and its True Location

In the preceding we have quoted various Latin, Hebrew, Arab, and Persian writers about the site of Cathay. Now we shall make an even fuller explanation of such things as the nature of the kingdom of Cathay, where it is located, and the journeys thither undertaken for various reasons.

China is the most powerful part of Cathay. Our fathers confirmed this by difficult expeditions and as Marco Polo also clearly shows. Our fathers say that the vast city called Cambalu, (which in the pure Tartar language is pronounced as Cambalek, or Kingdom of the Great Cham) is the modern Chinese capital, which they call Pekin. They show that the vast city walls in the form of a square are of incredible size. MarcoPolo says, "Cambali in the province of Cathay is next to a large river, and since antiquity has been a noted royal city. Cambalu means 'City of the Lord.' The great Cham moved this to another part of the river, for an astrologer told him that it would rebel against the empire. The city is built in a square. The circuit is twenty-four miles, with each side being six miles long. The walls are whitewashed and are twenty feet high and ten thick. They narrow toward the top. Each wall of the square has three main gates, and next to each of the twelve total one finds a magnificent palace. In the corners of the walls are elegant palaces where the arms of the state are kept. The streets and ways run straight through the city, and one can look from one gate straight across the city to the opposite gate, and the elegant houses on each side are like palaces."[47]

A little later he says, "There are twelve great suburbs outside the city Cambalu, each contiguous to one of the twelve gates, in which are found merchants and strangers." This description exactly matches the royal city of Pekin, as Fr. Martin Martini shows on folio 29 of his *Atlas.* Other cities are named Tadinfu, Cacanfu, Quelinfu, Cingianfu, and Sianfu, also called Siganfu, situated not far across the Yellow River. Siganfu was finally captured by the Great Cham in 1268 A.D. after three years' siege with the assistance of catapults built by Christian engineers and previously unknown in China. Marco Polo with his father Nicolas and his uncle was then with the emperor. See Marco Polo, Book Two, Chapter Fifty-eight. The word "fu" in Chinese means a great city. Likewise, "ceu" means a smaller city. These words are used only in China.

Nothing shows more clearly how China was always considered Cathay than the astronomical and botanical works of the Persians, which the learned man Jacob Golius took from the *Astronomical Tables* of Nasirodim of Persia (a mathematician famous over the whole Orient), and published for us in his Appendix to the *Chinese Atlas.*[48] There it is shown that the twelve hours of the day, for both Chinese and Cathayans so divide the day, exactly correspond in both systems, as we are assured by several of our fathers who came to Rome. I write here the names of the hours to show this more clearly.

Names of the Hours of the Day in China

	1.	2.	3.	4.	5.	6.
Sinica.	*çu*	*cheù*	*yin*	*mao*	*xin*	*su*
Arab.	صوجن	ماو	يم	خيو	ثرة	

	7.	8.	9.	10.	11.	12.
Sinica.	*v*	*vi*	*xim*	*yieu*	*siò*	*hai.*
Arab.	وو	وي	شن	يوو	سيو	حاي

Comparing the sixty year Cathayan cycle according to Nasaradinus (which they use for calculating days, weeks, and solar years) with the Chinese system, I find them to be the same in their method of calculation and in the names which they use to refer to it. The same is true of the Cathayan year, which like the zodiac, they divide into

twenty-four parts. The year begins at the fifteenth degree of Aquarius. For a fuller discussion, see the above cited Golius, who cites the Persian astronomer Vlug Begum, whose charts, as far as they are translated, show the harmony between the Cathayan and the Chinese systems.[49]

I also read in the Arabic doctors that the moss found in China is called the Cathayan moss. Also, drink brewed from the cha herb found in Cathay is called Cathayan tea. Also, the Mogors, who are by origin Tartars, and who take their origin from the family of Genghiz Khan and the other powerful leaders who followed him, are called Mogul-Chinese by their historians, because of their assault on the Chinese Empire.

In truth, the description of Quinsai, a city of remarkable and almost incredible size, is today true of the city of Hancheu. Martin Martini, author of the esteemed *Atlas,* says on folio 109, "So that European geographers may no longer go wrong by searching for, or ridiculously sketching out Marco Polo's Quinsai, I will here reveal the identity of that city, which the *Archontologia Cosmica* did not understand at all. If God favors, I will shortly send the *Theatre of Chinese Cities,* printed by the Chinese themselves long before the Europeans and never seen in Europe as far as I know. Now let us go on to the matter of concern, and I will prove with certain arguments that this very city was the Quinsai of Marco Polo. This is the one which is five days from Singui, that is, Su Cheu, if we speak of the progress of the army with which Marco Polo went. Otherwise, it is scarcely four days. This was the capital of China in those days, and in the Chinese literary language was called Kingsu. In common speech it is less exactly called Kingsai, and from this the Venetian got the name Quinsai. This word Kingsu was also used as a name for all the royal cities, not just for a single one, and really means the capital. Each city continues also to be called by its own name.

So the city Hancheu under the Sunga family was called Lingan. The tenth ruler of this family, Cao-cungus Kin, fleeing the Tartars, established his capital here, and so at the time of Marco Polo it was called Kingsu. This took place in 1135 A.D. The Sunga family ruled in that city when Western Tartars of the Great Han expelled the Eastern Tartars of Kin from Cathay, that is, from the northern provinces. They brought the war to a close and soon turned their victorious arms against the kingdom of Mangin, when they began the occupation of the southern provinces. To approach the matter more directly, this city has high and almost innumerable bridges, some inside the walls, and some in the suburbs, There are almost ten thousand, as Polo affirmed, if you count the triumphal arches as bridges. Because of the resemblance of the arches to bridges, he took them for bridges, just as he said tigers were lions, even though there are very few lions here, or hardly anywhere in Asia. If you count the bridges in the territory outside the city wall, the number would seem incredible to a European, since bridges and triumphal arches are everywhere.

Also there is a lake called Sihu, of about forty Italian miles in circumference. Not inside the walls, it occupies a large area from the west to the south, and many canals lead from it to the city. On the banks are found so many temples, monasteries, palaces, museums, and private houses that you would think you were in a large city, not in the country. The banks of the lake everywhere are wide roads of squared and cut stone, a broad road for people to walk on. Roads even cross the lake on several higher bridges, beneath which boats can pass. One can walk all around the lake. Therefore, Marco Polo could consider this a city. This city has within its walls a mountain toward the south called Chinghoang, where there is a tower whose custodians measure the time with water clocks and announce each hour with a tablet written in gold letters a foot and a half high. All the open places in the city are paved with cut, square stone. The city is in a swampy area and is divided by many large canals, and many ships navigate on them. To return to the point, this is the city from which the emperor fled over the great river Cientang, which is more than a German mile wide, and which flows by the southern part of the city. The river never ceases. This all fits Marco Polo's description of Quinsai. From here the river runs to the east to the ocean, and which is just as far from the city as Polo said. The circumference

of this is more than a hundred Italian miles, if you take the largest suburbs into account. These suburbs run out for a long way on all sides. One can walk fifty Chinese stadia from north to south through crowded squares, which are full of people and houses, and it is the same from east to west. Since Chinese history shows that this is the same as Quinsai in respect to time, name, description, size, and everything else, there is no longer any reason for doubt." So says Martin Martini.

I. The Road to Cathay or China, by Fr. Benedict Goes, S.J., according to Fr. Nicolas Trigaut. See the Map of Journeys

I will briefly explain how so much confusion has arisen about the genuine location of Cathay. Marco Polo, Haython the Armenian, and the Chinese records themselves say that in 1256 A.D. the Great Cham of the Tartars, variously called Cublai, Ulcam, or Uncam, broke through the Chinese walls and seized the whole Chinese Empire, which at that time was divided into two kingdoms. The northern was called Cathai, and the southern was Mangi. At that time the northern kingdom and the regions beyond the Great Wall were called Cathay. Therefore, when the Tartars and Saracens conquered the Chinese Empire and created a universal empire called Cathay, the names of the adjacent kingdoms outside the wall were forgotten. The vast Chinese Empire within the walls was called only Cathay by merchants from India, Uzbekistan, Camul, and the Mediterranean regions, as our Fr. Benedict Goes showed by his journey. Indeed, he explored Cathay at the order and advice of the superior of our order, of Arias Saldagda, who was the vice-regent of India, and even of the Mogol Emperor Akbar. He was told to introduce the Christian Law to the inhabitants of the intermediate areas. This was done with diligence and care by Benedict Goes, a prudent and judicious man, who was skilled in Persian which he had learned by his long stay in the kingdom of Akbar of the Mogors, with whom he was very familiar.

Benedict was soon equipped with formal written permission by the king of the Mogors and with the equipment necessary for such a journey by the proregent of India. He put on the dress of an Armenian and changed his name to Abdulla, which means servant of God. He took an Armenian man named Isaac as his sole companion. In 1603, during the solemn fast days, they took their leave from Lahore, the Mogor capital, and went toward Cascar with a caravan of five hundred persons and many beasts of burden, camels, and carts. After a month they reached the city Athec, which is under Mogor jurisdiction. They crossed the Indus and after two months reached the city Passaur, where he was told by a hermit that a month's journey north was Caphurstan, which means the "Land of Infidels," and which was full of Christians. A loaded caravan, however, could not make this trip. After twenty-five days they reached the city Ghideli, where they underwent much danger from robbers. Leaving here in twenty days they reached Cabul, a city still subject to the Mogors. Then they went to Chiaracar, a city rich in iron, and then after ten days they came to Parvan, the last city of the Mogor Empire. They rested five days, then spent twenty more days journeying across the high mountains to the region called Ancheran, and after another fifteen days the city Calcia. They then descended to a place called Gialalabath, famous for its school of brahmins. Another fifteen days brought them to Talhan, and from there they went to Chaman where they suffered great risk of robbers, whom they avoided. Then they reached Ciaciunor, and after they descended to Sarpanil, a desert place, they crossed a high mountain by a twenty days' journey to reach the province of Sacril. After two days they reached the foot of the mountain Cecialath, where many perished from the many snows and vehement cold. They spent six days in the snow and came to Tamgheran, a kingdom of Cascar. After fourteen days they reached Jaconich, and after five days came to Hiarcham, the capital of Cascar and the boundary of the kingdom of Cabul. The whole region follows the Law of Mohammed. A caravan set out here from Hiarcham to Cathay, consisting of those who knew for certain that they would be able to enter the kingdom. All their commerce is carried on with fragments of precious jasper, which are greatly valued in China. There are two types of these. The

first is taken by fishermen from the Cotan River, not far from the capital, and is like thick flint. The other is dug out of the mountains in stone layers that are almost two arms long. This mountain Cansangui is about twenty days from the capital and is called the Mountain of Stone. It can be seen on the maps. Benedict delayed here a long time until he was again fitted out with supplies.

First he went to the kingdom of the Iolci-Tlonium, then in a twenty-five day journey passed through the following places: Hancialix, Alceghet, Hagabathet, Egriar, Mesetelec, Thalec, Horma, Thoantac, Mingieda, Capetalcol, Zilan, Sarogne betal, Cambaso, Aconsersec, Ciacor, and Acsu. The last is a town of the region of Cascar. From there he crossed the Caracatai, (that is, the Black Catai) Desert by a difficult journey to Oitograch, Gazo, Casciani, Dellai, Saregabadal, Ugan, and finally Guciam. Leaving here, he reached the city Cialis in twenty-five days. This is under the jurisdiction of the king of Cascar. Here were Saracens who had been to Pekin, the Chinese capital, the past year on a caravan, and they told our Benedict marvelous things about Fr. Matteo Ricci and his associates. So he marveled that he had found Cathay on the border of China. From here he went in twenty days to the town Pucian of the same kingdom. Then he came to Turphan, Aramuth, and finally to the fortified city Camul. On the ninth day from Camul moving northward he reached the longed for walls of China at the place called Chiaicum. He entered the walls and after a day Socieu was the first Chinese city he entered. He found that China and Cathay are the same, and he removed doubt about the true location of Cathay, which the Saracens constantly confuse with China.

Note that the road from Laor to the north is longer, since he could have reached his goal from Laor through a much shorter road. However, since this road over the mountains of Tibet had not yet been found, and the route through Usbec and Samarcanda is much more used, despite the long digressions and the perils of robbers everywhere, he was forced to try the former one, adapting himself to the habits of merchants. The Usbeck kingdom extends a great distance from the west to the east. It is made up of three kingdoms. The foremost kingdom is Samarcanda, famous for being founded by Tamerlane. The second is Tarphan, and the third kingdom is Turphan. All three are infamous due to the Law of Mohammed. The men, known to history as Scythians, are cruel, thieves, bloody, and the mortal enemies of the Christians. This kingdom is not open to Christians, except for those who deny Christ and become followers of false Mohammed. This is the road from Usbeck to Cathay. The road taken by Portuguese Fr. Anthony Andrade into the kingdom of Tibet is as follows. From Lahore he crossed over the Ganges into Scrinegar and Ciapharangam, large and populous cities. He left these and went to a large lake on the top of the highest mountain, which he observed to be the common source of the Indus and the Ganges and the other great rivers of India. After a journey of many days over high mountains he reached the cold northern region Redoc, with a town of the same name. From there he made a journey through the kingdoms of Mararga and Tanchut and easily reached Cathay, or China, in two months.

Another Journey from China to Mogor made by our priests and Fr. Johannes Grueber. See the map.

1. These fathers set out from Pekin in June of 1661. After a journey of about thirty days they reached Siganfu and from there went on to Sining or Siningfu, a journey of about the same number of days, during which they twice crossed the Yellow River, which is called the Hoang. Sining, or Siningfu, is large and populous city built at the vast walls of the kingdom of China. There is a gate through the walls at this point where merchants from India enter China for the first time. Here they are obliged to wait until they are granted permission to proceed further into the interior by the king. The city is situated as 36°20′ North.

2. From Sining they carried on across the Kalmak Desert of Tartary for three months before reaching the boundaries of the kingdom of Lassa, which the Tartars call Barantola. The desert is partly mountainous and partly flat, covered

with sand and gravel, and entirely barren and infertile. However, nature has provided a number of rivers which cut across the desert, and their banks provide enough green plants and pasture for beasts of burden. The rest of the desert, which begins in the innermost part of south India, extends straight north, and so far no one has found its end. Many think it extends right up to the icy sea. This is discussed at length in my book *Subterranean World*. The desert has many names. Marco Polo, the Venetian, called it the Lop Desert. It is famous for diabolical mirages and a multitude of apparitions seen far and wide. Our fathers make no mention of this. Furthermore, we cannot conclude from occasional apparitions of this type that they will be seen by everyone all the time. Sometimes the Tartars call this desert Belgia or Samo. The Chinese name it Kalmuk. Others call it Caracathai, or "Black Cathay". Here you will find no animals except huge, wild bulls. Tartar nomads, accustomed to the deserts, roam the area at certain seasons. They set up camps in places where rivers afford some facility for pasture. The camps of the Tartars consist of huts suitable to putting up both men and their flocks, as the picture shows.

3. From Lassa, or Barantola, situated at 29°06' North, they journeyed in four days to the foot of Mount Langur. At the summit of Langur, the highest mountain of all, travellers are scarcely able to breathe because of the thinness of the atmosphere. One cannot cross the mountain without danger to life from the noxious exhalations of certain plants in the summer. Neither vehicles nor beasts of burden can cross the mountain because of the dreadful precipices and the huge boulders. The whole journey takes about a month in order to reach Cuthi, the first town in the kingdom of Necbal. This must be done on foot. Although this mountainous region is difficult to cross, nature has provided, from her abundance, hot and cold springs which burst forth from the caverns of the mountain, as well as an abundance of fish for men, and pastures for beasts of burden. I think this is the same tract which Ptolomy calls a range of the Caucasus mountains. It spread far and wide and its eastern extremities run to the north and south in a range which he calls the Parapanisum. Marco Polo calls it Belor. People of the nations through which this range passes have a variety of names for it.

4. From Cuthi it is a journey of five days to Nesti, a city of the kingdom of Necbal, where all the people live enveloped in the darkness of idolatry without any sign of the Christian faith. There is, however, an abundance of all the necessities of life, so that in some places thirty or forty chickens are sold for one scutum.

5. From Nesti is a journey of six days to Cadmendu, the capital of the kingdom of Necbal, situated at 27°5' North. Here there resides a powerful, but pagan, king who is not unfriendly to the Christian law.

6. From Cadmendu it is only a half day's journey to the city called Baddan which is the seat of the whole kingdom of Nepal.

7. At a five days' journey from Necbal lies the town of Hedonda, a colony of the kingdom of Maranga, situated at 26°36' North.

8. From Hedonda it is a journey of eight days to Mutgari, which is the first city of the Mogor empire.

9. From Mutgari it is a journey of ten days to Battana, a city of the Kingdom of Bengal situated on the Ganges at 25°44' North.

10. From Battana it is a journey of eight days to Benares, a populous city on the Ganges situated at 24°50' North. The city is famous for the academy of the brahmins which flourishes there and where all the branches of knowledge proper to this region, or better yet unheard of superstitions, are taught.

11. The journey from Benares to Catampor takes eleven days, and from there to Agra seven days.

Hence the journey from Peking to Agra takes 214 days. If you count stopovers made by the caravans, it is a journey of about one year and two months. I have been told all of this orally by the above mentioned fathers who made the journey as described.

Part II, Chapter 4

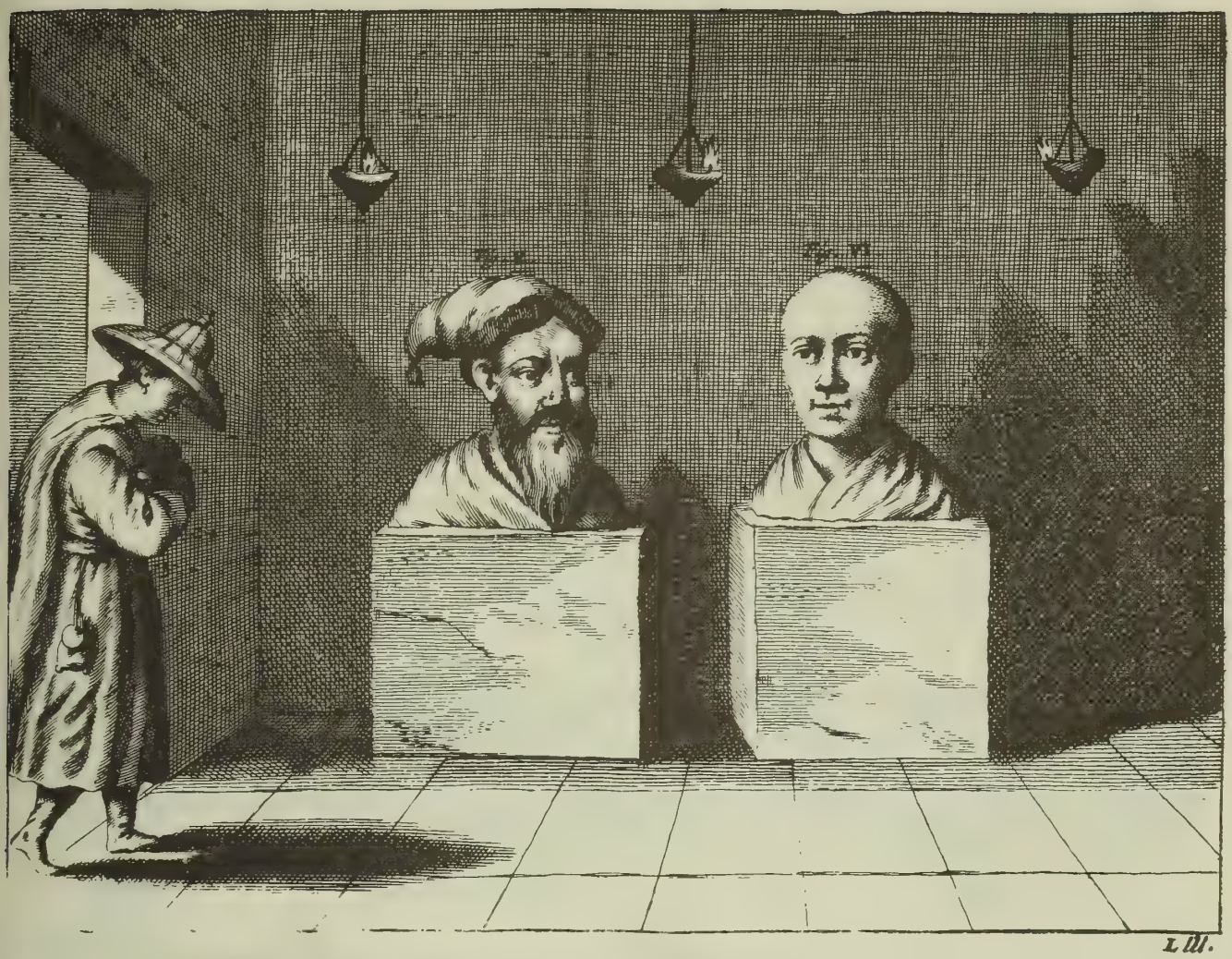
The Dress, Customs, and Habits of the People of Those Kingdoms Which Were Observed and Described by Fr. Albert de Dorville and Fr. Johannes Grueber

Since the kingdoms which the fathers crossed—(a journey hitherto undertaken by no Europeans!)—were unknown to geographers, and since the fathers observed many things that are noteworthy about the dress, customs, and habits of those nations, they left this material with me deliberately in the form of manuscripts and drawings, so that these might be inserted into the account of the journey they completed.[50] I thought that this obligation ought to be filled as soon as possible.

Leaving Pekin, the metropolis of the Chinese and the imperial seat, in two months they reached the famous walls.



I. Tartar Kalmak Lama
II. Tartar Kalmak man.
III. Tartar Kalmak woman.
IV. Prayer Wheel.
A. Tartar Kalmak yurt.



V. A likeness of the dead King Han of the Tanguth, who is worshipped as a god.
VI. A likeness of the God-king Tanguth.

The large city of Siningfu is located at these walls and is like a very strong fortress of walls against the Tartars. In the conclusion of the book we have shown the structure of the famous walls there, very diligently observed and drawn by the fathers, as much as the nature of the place allowed them. They added that the walls are so wide that six horsement in a line may run easily along it without hindering each other. These walls are said to be visited frequently by the natives of Siningfu, sometimes for enjoying the fresh air that blows from the sandy desert adjacent, sometimes for other recreations to relax the mind. The walls are marvellously opportune for doing these things. The wall is so high that it easily draws people to it because of the pleasant and unobstructed view on all sides. People come for the mentioned reasons and because of the convenient supply of ladders there for climbing the wall. The fathers say the length of the wall to the next gate is so great that one can scarcely travel the distance in eighteen days. At this gate one passes from the desert into the city of Sucien. This is a trip many people take, more because of curiosity than for the transaction of business, after they have received permission from the governor of Siningfu and they have been outfitted with sufficient provisions. They add that on their route from the wall they could see many buildings, as if from a high hill. Outside in the adjacent desert, as they heard told to them by the natives, they were refreshed by the strange and wonderful sight of all types of wild animals, such as tigers, lions, elephants, rhinoceri, leopards, sylvestrian bulls, and unicorns, which are a certain type of horned ass. They were safe from the danger of attacking beasts, as if they had been in a high tower. This is especially true for the part of the wall which, turning toward the south, approaches the more inhabited areas, such as

Quamsi, Junnam, and Tibet. People are accustomed to go in groups from there to the Yellow River to places near the wall thick with brushes and brambles, where at certain times of the year they gather fodder or hunt.

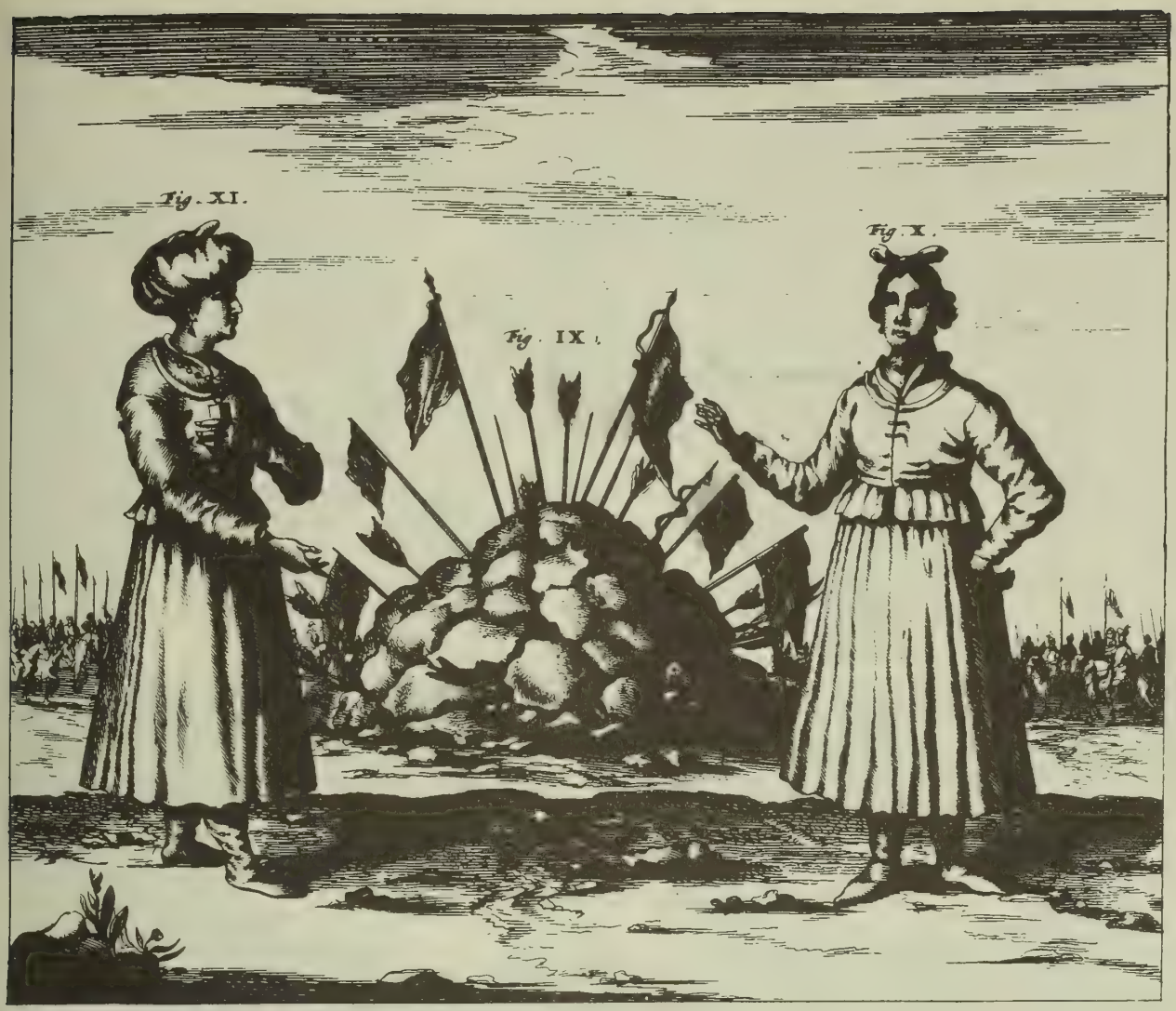
Leaving this vast wall, the fathers found before them a river full of fish, of which they had quite a large supply prepared for supper in their open tent. Crossing the Yellow River outside the wall, the fathers entered the vast Kalmak Desert, barren, rough, and formidable in its dunes and plains, and in three months they reached the kingdom of Barantola. This desert, squalid as it is, is inhabited by Tartars called Kalmucks at the fixed times of the year when there is a greater abundance of pasture on the banks of the river. These dwell in yurt camps, which could be called mobile cities. These Tartars wander over the desert here and there, far and wide, for the purpose of stealing. Hence a caravan has to be equipped with a strong band of men to ward off the attacks of the Tartars. Since the fathers often came upon their dwellings scattered across the desert, they drew the dress of a few of them in the manner shown here.

The Tartar shown in Figure I wears the garment of a Lama. These Lamas are priests of the Tartar tribe called Kalmuks. These are in charge of sacred rites. They wear a red cap and are clothed in a white toga thrown back, a red belt, and a yellow tunic. From the tunic's belt hangs a purse, as Figure I shows. Figure II shows a Tartar Kalmak clad in a skin garment and a yellow hat.

Figure III shows a Tartar Kalmak woman clad in a skin garment or one made from a green or red material. Cer-



VII. Front view of a Tartar of the North.
VIII. Back view.



XI. Dress of another man of the court.
IX. Trophies which are set up on the mountain tops with great adoration by the lamas for the preservation of men and horses. **X. A man of the court in female dress.**

tain persons also wear a locket or amulet around their neck to avert evil. Figure A shows their habitation. It is a Tartar tent made on the inside of small, pliable twigs woven together, and on the outside of a rough material which is a certain kind of wool bound with cords. Figure IV shows an instrument. It is a prayer wheel on a stick, which is whirled around by the heathen congregation while the lamas pray.

Figure V shows a true likeness of the dead Tanguth King Han, who they say had fourteen sons. Because of his remarkable kindness and the way he administered justice, all the natives worship him as holy with the worship proper to their gods. They say he had a swarthy face, a brown beard with some white hairs in it, and protruding eyes. Tanguth is a great kingdom of Tartary, much of which the fathers crossed. Its king is called a Deva. At the king's orders Fr. Johannes Grueber drew him on the spot with the appearance shown by Figure VI. His face was swarthy, and his clothing was completely like that of the lama shown in Figure I.

At the same time there was in the court of the Tanguth Deva a woman from the north of Tartary. As she was exceptionally dressed, she seemed a fit subject to be drawn by the father. She wore her hair braided like ropes, and she had seashells on her head and on her belt. See Figures VII and VIII for front and back views. There were also in the same court of that kingdom certain courtiers, who dress exactly like women except that they wear a red mantle like lamas. See Figures X and XI. Figures XII and XIII show how the other Tanguts of both sexes dress.

The cunning and fraud of Satan has

introduced into the kingdoms of Tanguth and Barantola a horrible and detestable custom, which is related below. They choose a robust and strong boy, and give him the authority to kill on certain days of the year whatever human he meets, showing no respect for sex or age. He kills them with the weapons provided. They are stupidly and madly convinced that people killed in this way, as if dedicated to the wretched deity Menipe, whom they worship, will receive eternal honor and a blessed condition. The boy is outfitted with a marvelously variegated cloak, a sword, quiver, arrows, and trophies of flags. At certain times he is possessed by a demon, to whom he is said to be consecrated. After he has slipped out of his home, he wanders quite mad over the highways and byways. He kills at his pleasure everyone he meets, and no resistance is made. In their native tongue they call him "Buth," which means "executioner."[51] The fathers drew him exactly as they had seen him while they were staying there. Figure XIV shows him.

Inland from the vast Tanguth kingdom are other landlocked kingdoms. The first of these is Barantola, also called Lassa after the name of the capital. It has its own king and is all involved in the abominable errors of the heathen. It worships different images of divinities. Among these idols the principal is that which they call Menipe. It rises to a great height and has a ninefold division of heads in a cone shape. Later, in the section concerning the many-headed idols of the Chinese, we will speak more fully of this god. The stupid people worship before this idol. making unusual gestures and perform-



XII. The usual dress of the Tanchuth Kingdom
XIII. The dress of this nation.
XIV. Likeness of the demonic boy called Phut who slaughters men.



XVII. The idol Menipe in the city Barantola of the Kingdom Lassa.
XXI. Another idol of Menipe.

ing their rites while repeating over and over, "O Manipe mi hum, O Manipe mi hum," that is, "Manipe, save us!"[52] The people even offer various foods to appease the divinity and perform similar abominable examples of idolatry. Our fathers, to illustrate the blind folly of these nations worthy of the pity of lamentation, drew the idol in the form they saw it. Figure XVII shows the idol in the form they saw it. However, they also sent it to me in the form shown by Figure XXI.

Another example of a false divinity can be seen in Barantola. Since this almost seems to surpass human credence, it must be explained with singular care. While they stayed two full months at Barantola to wait for a caravan, they observed many things about the customs and institutions of that nation, some of which are ridiculous and some even detestable. There are two kings in this nation, the first of whom is in charge of administering the affairs of the kingdom properly. He is called a Deva. Figure VI shows his image. The other king is removed from the bother of all extraneous affairs and enjoys leisure in the secret solitudes of his palace. He is worshipped like a divinity, not only by the natives, but by all the subjected kings of Tartary, who undertake a voluntary pilgrimage to him. They adore him like the true and living God. They even call him the Eternal and Heavenly Father and worship him with the many gifts they are accustomed to give him. He sits in the dark, enclosed room of his palace, as Figure XIX shows, adorned with gold and silver, lighted by many burning lamps. He sits on a raised place on a pillow under which precious car-

pets are strewn. Before him the visitors fall prostrate and place their heads on the ground. They kiss his feet with incredible veneration, as if he were the Pope. Thus, even by this the deceitfulness of the evil spirit is marvelously shown, for veneration due only to the vicar of Christ on earth, the Pope of Rome, is transferred to the heathen worship of savage nations, like all the other mysteries of Christianity. The Devil does this with his natural malevolence. Therefore, just as Christians call the Roman Pontiff Father of Fathers, so the barbarians call this wretched divinity the Great Lama, that is, the High Priest. They also call him the Lama of Lamas, that is, the Priest of Priests. Since from him, as if from a wellspring, the whole nature of their faith, or rather, their heathen mania, flows, they call the same person the Eternal Father. The lamas or ministers who alone constantly wait on him to serve his needs with the greatest care and anxiety—these lamas expound the oracles taken from his mouth to the more simple visitors with a wonderful pretense of feigned deity. Lest he seem to lose his immortality, after his death the lamas search the whole kingdom for a man similar to him in every respect. When such a one is found, he is substituted on the throne for the former Great Lama. In this way they persuade the whole kingdom, ignorant of this fraud and deception, of the eternal survival of the Eternal Father, who has been revived from Hell seven times already in this century. They convince the minds of the savages blinded by this Devil-inspired illusion so strongly that no scruple of doubt arises about their faith. The Great Lama is wor-



P

XIX. A likeness of the Great Lama or Eternal Father.
XX. Han the Dead King of Tanguth, is worshipped with divine honors.



XVIII. The Citadel Bietala where the Great Lama lives

shipped with such veneration by everyone that the man counts himself blessed who can obtain some of the Great Lama's excreta or urine. People obtain these things through the kindness of the lamas, whom they are accustomed to bribe with very great and costly gifts. This is not done without great profit to the lamas. They wear the excreta around their necks and mix the urine with their food—what abominable filth! While attacking every physical infirmity in this way, they quite stupidly think that they will remain perfectly healthy and safe against the attacks of ill health—poor fools! The fathers heard these things from the inhabitants of the city of Barantola with great sorrow for the blindness of these nations. They were not permitted to see the Great Lama, for they were prohibited by their profession of the Christian religion, and no man could be admitted unless the preliminary pagan rituals proper to the Great Lama were performed. However, they carefully drew his portrait, which is set out in the vestibule of the royal palace, for toward this false, painted representation, no less than to the living lama, the customary rituals are performed with lighted lamps. They drew him exactly in the dress shown in Figure XIX. The fathers also thought that they ought to include a view of the citadel called Bietala, at the city limits of Barantola, where the Great Lama resides. See Figure XVIII. So great is his authority in all Tartary that no king is appointed over anything until he has sent delegates with priceless gifts and has begged the benediction of the Great Lama for the happy augury of his reign. See what we discussed more fully in the preceding Chapter VI about the honors shown to the Great Lama by the Sino-Tartar Em-

peror. In the same place we showed that this whole superstitious worship of the Great Lama takes its origin from the celebrated Prester John, whom we have proved in the same passage to have reigned in this Tanguth kingdom.

The fathers also saw at Barantola women from the neighboring kingdom of Coin. There was an old woman and a young one. These are shown in Figures XV and XVI. These women were conspicuous for their nobility. They put their hair up in buns and twisted it back. They wore on their foreheads a red ribbon adorned with pearls. On top of their heads was a silver crown decorated with turquoise and coral and made in the shape of a box. See Figure XXIII.

The fathers left Lassa or Barantola and in a month reached the kingdom of Necbal. They went over the high mountain Langur described earlier in the book. At this place they found nothing missing for the sustenance of life, except for faith in Christ, for all are wrapped up in pagan darkness. Cities of this kingdom are Cuthi and Nesti. It is the custom of this tribe when drinking to women, for other men or women to pour out a drink of tea or wine three times for the first woman. While drinking, they fix three pieces of butter to the rim of the cup. Later on they fix this butter to their foreheads. They have another custom here, fearsome in its barbarism. When sick people are near death and there is no hope for their recovery, they are thrown out of the house into the ditches of the field full of corpses. There, being exposed to all injuries of nature, these die without any acts of devotion or lamentation. After dying, these are left



Women from the Kingdom Coin
XV. An old woman **XVI. A young woman**



XXIII. Dress of noble women of the Tanguth Kingdom.
XXIV. Dress of women near Cuthi, the capital of the kingdom of Necbal.
XXV. Dress of the Kingdom of Necbal.

to be devoured by birds of prey, wolves, dogs, and other creatures. They persuade themselves that it is a uniquely glorious monument for the dead to obtain a sepulchre in the stomachs of living animals. The women of these kingdoms are so ugly that they seem more like devils than humans. For religious reasons they never wash themselves with water, but only with totally rancid oil. Moreover, besides exhaling an intolerable stench, they are so stained by the oil that you would call them ghouls and not humans.

Figures XXIV, XXV, XXVI, and XXVII show the dress of this nation. The king showed marked kindness to the fathers, especially because of the telescope, which he had never heard of before, and because of the other scientific instruments shown him. In fact, he was so captivated by these things that he decided to keep the fathers with him, and they would not have been allowed to depart had they not promised to return. If they would do this, he promised to build a house there for our use and the mission work of our order and to provide an ample income. He also gave full permission for the Law of Christ to be introduced into his kingdom.

Departing from Necbal the fathers came to the boundaries of the kingdom Maranga, which is enclosed by Tibet. Its capital, Radoc, was the last destination on the route to Tibet formerly undertaken by Fr. d'Andrade. There they found many signs of the Christian faith formerly established by the names Dominic, Francis, and Anthony, by which men were called. Finally they came to Hedonda, the first city of the Mogor kingdom so far known to the world. Then they reached Battana, a city of Bengal on the Ganges, then Benares, famous for its academy of brahmins,

and finally Agra, where is the palace of the Mogors. At Agra Fr. Albert de Dorville died in only a few days, having been utterly exhausted by the ordeals of the journey but fully blessed in every merit. Leaving this earth, he went to Heaven—so we devoutly believe—on the road between Europe and China.



XXII. A Northern Tartar.
XXVI. and XXVII. Dress of the Kingdom of Necbal.

Part II, Chapter 5

Concerning the Mogor, or Mogul, Kingdom and the Noteworthy Things There, and Various Journeys from There to China, India and Europe

The most powerful monarch to arise from the family of Tamerlane, the tenth in the lineage, resides in that vast Mogul Empire. He is Gelal Edim Mahumed, the great-grandson of Akbar and the seventh from Tamerlane. [53] Akbar was famous all over the East, not less for his prowess in warfare than for his discernment. He first called our missionaries from India to the kingdom of the Mogors, not so much from curiosity as from his love of the Gospel and a certain natural inclination toward faith in Christ. Although he had summoned Fr. Rudolph Aquaviva from Goa and he gladly heard him speak, and though he stretched out his hands to the truth he was not able to obtain it. He was prevented by death and was not able to follow after eternal salvation. How hidden are the judgements of God!

He was a prince of keen insight, although untaught, and not refined in letters. He spoke eloquently with the help only of reason on the various types of religion. He followed a sect of the Moslems, according to the example of his predecessors, but, far from praising it, was accustomed suddenly to begin to mock and make fun of it. He so valued the Brahmin religion, that he seemed to set as much store by it as the Turkish faith, but he would make fun of both by word or deed.

He had great strength and a strong body, and was well trained in the use of arms. It is written that he had subjugated four large states to his empire. In a public assembly he gleamed in his majesty. Few monarchs had dress of similar beauty, for he exhibited himself to view adorned with a diadem made of gold, pearls, and precious stones of great price, and shining like that of a divinity. His throne was likewise adorned. In his hand he held a sphere, through which he showed himself to be the lord of the world and the greatest power. According to the custom of his ancestors, he sat with bare feet, and they were washed from time to time by his servants with an expensive liquid. Near him was a precious vase containing liquid for him to drink in warm weather, or whenever he wanted. The fathers sent to Rome a picture or likeness of him in the dress which he used for public audiences. I thought it would be valuable to reproduce that here to satisfy the reader's curiosity. He wore other attire also, depending on the type of person given an audience with him.

Fr. Daniel Bartoli, a historian of our Society writes that when he granted an audience to Fr. Rudolph Aquaviva, the emperor was adorned with his customary majesty. The number of princes thronging around to serve him was not more than twenty. In the Saracen manner he sat on a silk cushion embroidered in gold, and of which it could be said, "Every precious stone is its ornament." His head-covering was a cloth woven of priceless golden threads with stones and gems in the manner of the Indian kings. His garment hung to his knees and gleamed with gold, flowers, and leaves woven in the Phrygian manner. His belt was skillfully covered with similar ornaments. His feet were bare, in the manner of his ancestors, but his thighs were covered with fine linen sprinkled with diamonds. On one side stood youths holding sabres. On his other side they held bows, arrows, and other instruments of war. Gems of speech seemed to fall from his mouth, both to aid the memory of what he had said and to show the extent of his majesty. The listeners silently paid great attention to his words,

which were written down. Although he was so great, yet in his private conversations with the fathers he put aside all his majesty. The reader will find in Bartoli's little work on the life and death of Fr. Rudolph Aquaviva a full description of the clemency, beneficence, and munificence he showed them, and also in his disputations with the brahmins and the Moslems.[54]

When the king undertook his usual recreation, he would take a large body of calvary, himself riding atop a huge elephant on which a golden carpet was placed and also a throne of inestimable cost. When the beast understood that it was burdened with the royal majesty, and when its trunk, ears, and feet were loaded with golden rings and bracelets, one can scarcely describe how proud and pleased the animal was to be so ornamented. When it reached the destined place of recreation where many elephants had been cleverly arranged for fighting, the first bent its knee to the king, as if it were a rational creature, and it waved its trunk as if to wish him health and happiness. With admiration one could see the beasts' skill in fighting and their anxious desire to obtain victory because of the presence of the king. When the battle really began, a signal was given and the fight finished, lest they kill themselves by fighting too fiercely. The elephants become quiet and embrace each other with their trunks in a treaty of peace. As a reward for their exertion they are given huge bundles of sugar cane, which they eagerly eat along with their other food, and they drink a wine called aqua vitae, and nothing pleases them more.

A few years ago there was an elephant renowned in these games, an animal very dear to the king. The creature had so overfilled its stomach by eating reeds and it became very ill. The doctors could do nothing with their usual medications. The beast put its trunk into its mouth and seemed to be pointing to something troubling it in its stomach. A European doctor noticed this and put his hand into the elephant's mouth, which the animal gladly allowed him to do. Finally he found a reed with roots in the bottom of the animal's stomach. The reed had sprouted leaves from which he prepared a medicine very useful for treating cataracts. The doctor pulled the reed out by its roots and thus the elephant was restored to health, to the great delight of the king and the great profit of the doctor. The emperor is said to have close to 5,000 elephants, and their upkeep requires the resources of a kingdom. Numberless such stories could be told, but let us return to the point.

Agra is the capital and major city of the Mogol realm and of India between the Ganges and Indus. King Akbar had been captivated by the pleasantness of the location. Agra was founded after the conquest of Gazarata. He first had his kingdom in Lahore in the northern region. The Mogor kingdom is bounded on the east and west by the Indus and the Ganges, and is usually called Indostan. In the south it is bounded partly by ocean and partly by the kingdom of Decan. In the north lies Usbec, the Tibetan mountains, and the kingdoms of Srinagar, Caparangue, and Radoc. In the east one finds the kingdom of Necbal, which can almost be called an empire because of the strength and power of the kings. It is well provided with everything necessary for living pleasurably. They speak three languages—Persian, Hindi, and Sanskrit. The first is used by the kings and the royal court. The next is mostly spoken by the commoners, and the third by the learned men called brahmins. These are so venerated that nearly all of them become wealthy because of money promised and paid. Fr. Henry Roth studied Sanskrit six years with a brahmin who became very attached to the Christian Law; and he wrote down its grammar. Would that it were published soon! I think that it will be very useful to the apostolic men who are sent to these regions to convert the brahmins from their obstinate superstitutions. We will speak more about this language later.

The kingdom is full of countless elephants, camels, horses, gazelles, monkeys, and creatures found in Europe. It abounds in rice, grain, and sugar. Many people drink a wine distilled from sugar. It lacks wine made from vines, which the old king greatly enjoys, to the great profit of the Batavians, Portuguese, and English, who import it from Europe. Mines of gold, silver, and other metals naturally abound, but these are not worked. Whether from ignorance or laziness,

they give no effort to digging gold, but are content with the golden sands of the rivers and the nuggets deposited by nature in the mountain valleys. Every type of precious stone is taken from the river bed of the Ganges, and some of these are marked with the likenesses of types of animals, plants and other figures. A great supply of diamonds is dug out of the neighboring mountains of Bengal, and this is sold at a modest price to foreigners. The climate from the Tropic of Cancer to the North is mostly hot. The summer sun is so harmful that no one can endure the midday sun without danger of deadly fever, and water in a vase will boil as if it were over a fire. The vehemence of the poisonous snakes, scorpions, and other pests is so great that an antidote can scarcely be found for their bite.

About the Marvelous Virtues of the Serpent-Stone, Which the Portuguese Call Piedra della Cobra

The brahmins found a stone, which is partly a natural compound for use against the snakes which the Portuguese call Cobra de Capelos, that is, hairy snake or serpent. This stone is partly artificial, being made from various portions of venomous animals, especially this hairy snake. This stone applied at the right time is the only antidote for a bite. This remedy is used over nearly all India and China. I wouldn't believe this, unless I had done an experiment with a dog who had been bitten by a viper. When this stone was placed on the dog's snake bite, it stuck to the wound so that one could scarcely pull it away, it remaining fixed to the wound for a long time. Finally, having drained all poison, it fell away by itself, like a leech saturated with blood. The dog was free from the poison, and although feverish for a while, was restored to his former health after about a day. At the same time the Roman physiologist Carolo Magnino, to determine the truth, undertook the same experiment on a man bitten by a viper, with the same happy outcome. The stone was placed in milk and soon gave up all its poison, returning to its original lustre without losing any of its power to draw poison, even increasing in strength. The milk turned a yellow-green color from the poison. Following is a picture of a snake.

Fr. Henry Roth, who gave me three of these stones, told me that he had often done experiments with this type of stone while in the Mogor kingdom. On the first occasion his servant had been bitten on the hand by a scorpion, and the poison had already gone into the whole arm when he applied the stone to the wound. The venom flowed backward with such force that the servant was able to point with his finger to indicate how far the poison had receded. When the poison finally reached the area of the wound, the stone fell away and the man was restored to perfect health. While doing its work, it clung tightly to the area. He tested the stone another time on a man with an infected boil. When he lanced the boil, the poison was shortly drawn out through the incision and the man was restored to health in very little time.

Not only does the natural stone have this power, but also an artificial one which can be made of little crushed stone fragments from the snakes' heads, hearts, livers, and teeth. These portions are mixed with some special kind of earth. The brahmins and yogins make these by a singular art, which no one has been able to learn from them, not even for a large amount of money. If anyone has a similar stone without this power, it must be considered spurious and without value, as the reader ought to note.

Fr. Michael Boim also mentions this stone on page one thousand in his *Chinese Flora* as follows: "In India and the kingdom of Quamsi, a stone can be found in the heads of the type of serpents which the Portuguese call Cobras de Cabelo, which means hairy serpents. This stone can be used as an antidote for the serpent's bite, and without this one would die within twenty-four hours. This round stone (usually lentil-shaped) has a white middle and blue or brown edges. When placed on the wound, it adheres by itself, draws the poison, and falls off when full of the poison. When placed in milk, it will gradually return to its natural state. This stone, not found everywhere, will adhere if the wound has not been completely drained. If it falls away, the natives congratulate the sick person that the danger of death has been overcome. There is also a root, which is an antidote against snake bite. One eats this until he vomits two or



Shape of the rock, and its true size.
The Hooded Serpent, which the Portuguese call Cobra de Cabelo.

three times. The Portuguese call this Raiz de Cobra, which means Serpent Root. This is enough about the serpent stone. I wouldn't have believed it myself, unless I had performed an experiment on a dog in front of amazed spectators. That magnetic force will not be satisfied until it has hungrily drawn out every type of venom, and it cannot be taken away from the wound until it falls away spontaneously when saturated."[55] I would scarcely dare to determine the causes for this unless the matter of magnetic force had already been discussed in my *Ars Magnetica.* The reader is invited to read Book Nine, "Sympathies and Antipathies of Venoms" of my *Subterranean World.* I will mention here a strong venom found in the hairs of a tiger's beard. The tiger has the size of an ass and the shape of a cat. It is very swift, and has many sharp teeth and strong claws. It is the cruelest and most savage animal of all. It looks like a cat in the arrangement of its limbs, as the Figure shows. Around its lips are long hairs, and experience has shown that these are so poisonous that if a man or beast touch them, he will certain die from a poison without any antidote. The Bengalis, who live in a region full of tigers, have observed that when the tigers go to the Ganges or any other river, they always drink from water that is flowing away from them, never toward them, lest they become infected and died from their own poison. Likewise, they never drink from water standing in ditches or ponds. For this reason a royal edict provides that under penalty of death no one can keep a slain tiger's hairs, but these must be sent to the Mogol court, where the king's physicians make poisonous pills from

them for use on those whom the king desires to kill secretly.

I mention here another exotic fact. A seven year old boy, an ophiophagos, as the Greeks would say, the son of a brahmin, had a great desire to eat poisonous animals, spiders, scorpions, and all kinds of snakes, and he could scarcely get enough to satisfy him. When he heard this, Fr. Henry Roth thought he ought to perform an experiment. He ordered that the neophytes of whom he was in charge to bring him the boy and as many poisonous snakes as they could find. They were to conceal the snakes lest the boy be overcome with hunger and eat them at once. They did as he said, but they were not able to hide the snakes from the boy. They brought in a basket full of the deadliest snakes, and as soon as he saw it, the boy knew what it was, either because of the smell or by his natural feeling for such things. The boy couldn't wait. He grabbed the basket and pulled the snakes out one after another and indiscriminately ate them, intestines and all, swallowing them whole like a hungry dog, with so much gusto that you would think he was eating a delicious feast! All those present were amazed and immediately tried to find out the causes of this unusual event of eating snakes. Nobody had an explanation. I was asked by a father, while he was at Rome, about this unnatural event, and told him that it could have happened only from the pica (which the Greeks call kitta), where a mother, with the most irregular appetite peculiar to pregnant women, eats the most disgusting things without harm. So, this mother when pregnant saw a snake, desired the snake flesh, and greedily ate it, so impressing her



The true shape of a tiger.

unborn child with a desire for similar things. This matter is discussed fully in Chapter Nine of our book *The Subterranean World* about "Origin of Venoms." The father added that the boy's brahmin father threw the boy out of his home because of this horrible appetite. The boy had to live in the fields where he sustained his life by eating snakes and other poisonous creatures, and with no nourishment of ordinary foods.

The kingdom of Mogor has a province called Casmir. The province has a favorable climate and one could not find anywhere in Europe such a variety of animals, plants, fruits, and other things not abundant in India proper. Flying cats are also said to be seen and can be caught in the dense forests on the mountains. At first this seemed to me to be a fable, but upon carefully examining the evidence, I found that the flying cats are just bats who equal or surpass hens and geese in size. They live in these parts. They have hairy bodies like a cat, and their head resembles that of a cat. Therefore, they are usually called flying cats. They do not have feathered wings. Those who so claim are wrong. Such would be contrary to nature, for no true quadruped has ever been found to have feathered wings. Some ancient fables told of monsters like sphinxes, gryphons, and chimeras, but these stories were just made up for pleasure. The bats have wings of cartilage, which are not feathered. They fly with these just like our bats. These cartilage wings have bones and nerves their whole length, and in outline they resemble a feathered wing. Covered with these membranes as if by a sort of sack,



The Bat called a Flying Cat because of the size of its body.

during the day they hang by their toes from hollow tree trunks and tree limbs and from cave ceilings. You would think they weren't animals, but little sacks hung up for protection against their enemies. I know that the natives in these remote areas of India hunt these nocturnal cats as a delicacy. In China, Surata, the adjoining islands, and even in Brazil there are monsters of this type which at night sustain their life by sucking the blood of the herds of cattle and sheep. The illustrious and esteemed explorer, the Portuguese Domino Francisco Manuel, told me this more than once at Rome. See the accompanying picture of a flying cat. The Mogor Empire abounds in large rivers filled with a multitude of huge crocodiles. A person sailing the Ganges or Indus needs to be well armed with muskets and other weapons against these ferocious animals. Concerning this and other matters see the collected records on the history of India.

I also add here what Fr. Johannes a Jesus Maria tells in his *Itinerary* about crocodiles. He was returning from Goa to Europe and had reached the mouth of the Indus, where one of his comrades disembarked onto a sandy area. This person having entered a thicket found there a large crocodile which came at him with open jaws. At the same time a tiger ran from the deepest part of the thicket rapidly toward him. What could the poor wretch do against such monsters, each of which wanted to eat him? Having no human assistance, he fled to Mary and the other saints, commending himself to them with vows and prayers. First, the tiger approached him, and as he was running away from the tiger, he came closer to the crocodile. The tiger followed him and ran right into the crocodile's open jaws! The crocodile bit the tiger's head, and the miserable man stood there and watched until the tiger had been suffocated by the rows of sharp teeth. Now the crocodile gave all its attention to tearing the tiger to pieces, and this gave the man a chance to run off. Exhausted he returned to the others because of Divine Providence, and told them what had happened. They all gave thanks to God for such a blessing, and then, leaving the heathen place, resumed the journey. This true story is told in the *Itinerary* of Father Johannes a Jesus Maria. Later there will be more information about animals. Now we take our way from Agra to Europe.

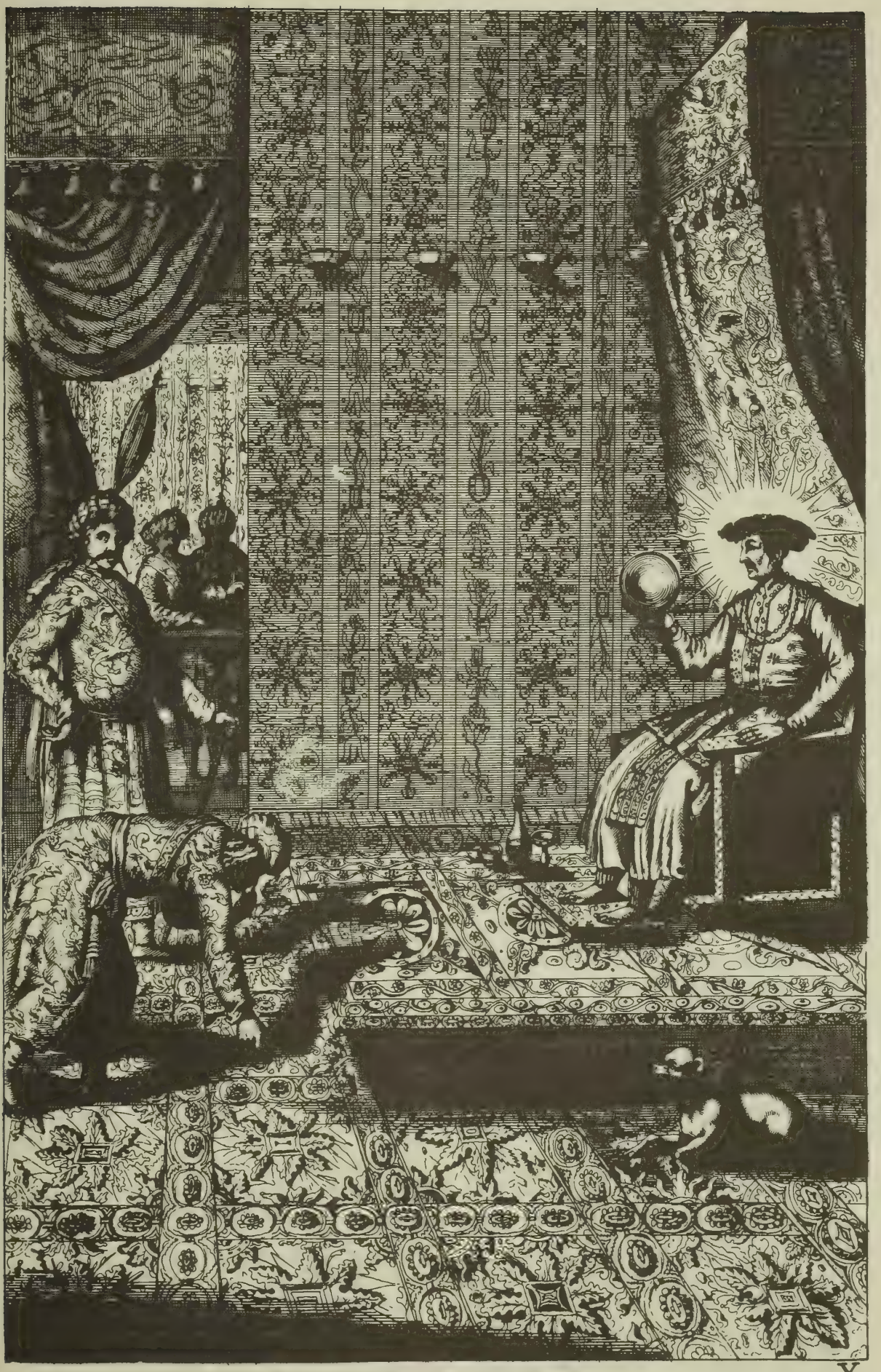
The Way from Agra of the Mogors to Europe, According to Fr. Johannes Grueber and Fr. Henry Roth, Which Journey They Twice Made

There are various routes. Some, mainly Armenians and Persians, go through the kingdom of Candahar. Others travel over the Carason mountains and the deserts. Indeed, since these land journeys are exposed to great perils and difficulties, many set out on the Indian Ocean from Surata, which is the port of the Mogol kingdom. They leave Agra for the large city Multah, then go to Baccar, which is at the noble confluence of the Athec and Ravi rivers. From Baccar they go across the Indus. (This is the city from which the country first took its name.) They then go to Schuan, to Tatta, and finally to the port Sindi, where the Indus separates into many branches and joins the ocean. Descending next to Surato, they wait here for an appropriate time to go to sea. From this port they go to Scharna, Araba, Quidel, Cabogasch, and Cabo Musandan, then enter the Persian Gulf. They pass the island of Ormutium, and in forty days reach Congo, which is a port next to Corasinia. Leaving here in eighty days they reach Lec, and in another twenty they come to Jaharon, and in another thirty to Passeran. In four more days they reach Schiras, a large city and the royal seat, where there are antiquities left by Cyrus, king of Persia, including, so it is said, his tomb. Traces of his great magnificence are seen. Some think this is Persopolis, but others call it Old Susa or Susapolis, and yet others think it is Cyropolis. Whatever the case, the Persian histories agree that Cyrus once resided here. A hundred leagues from here one comes to Ispaham, the greatest Persian city, the capital of the Great Sufi. Here Julpha of the Armenians, a suburb, provides several weeks of quiet for the travellers to get their strength back. It is a sixteen days' journey to Caschan and then eighteen leagues to Comum Hircaniae, and then forty leagues to Sultaniam, and then to Ochus, the capital of the Medes, and then to Tauris, which is believed to have

been the ancient capital Ecbatana of the Assyrians, because of the countless ruins of magnificent buildings there. Then it is twenty-two leagues from Tauris in Julpham to Araxin, and then an eight day journey to Nachsevan, the first city of Armenia, where Mount Ararat gives the first glimpse of its snowy and impenetrable height. From here one goes to Erivan, the seat of the Armenian patriarch at the foot of Mount Ararat, famous for its Armenian monasteries. There will be more material for discussion of this mountain in our work which will, God willing, be entitled *Noah's Ark.* From Erivan one goes to Etschmianin, where St. Gregory, Archbishop of the Armenians, St. Ripsimes, and their companions were martyred, and a well in which St. Gregory was thrown but miraculously lived for fourteen years. Then one arrives at Arseron, a rocky and hardy town of Lesser Armenia, which some think was Nicopolis, the first city of Armenia subjected to the Turks. Then in twenty leagues one reaches Tarut, which some think was Cucusam, noted as the exile place of St. John Chrysostom, and then to Amasea on the Pontus, and then after another twenty-five leagues to Osmanschick, and to Tuscia of Lycia, and to Amphipolis of Phyrgia, and to Nicea of Bithynia, famous for the council of 318 church fathers. Thence one goes to Prussia of Bithynia and finally one reaches Smyrna, the last city of Asia Minor. From there one goes over the archipelago to Venice or Sicily. The said fathers made this journey twice.

Concerning the Journey, Which Fr. Aime Chesaud of France, the Resident Superior of Isphaham, Made Through Usbeck to Discover an Easier and Better Way to China Through Usbek, from a Letter Written in Persian, Given to Fr. Athanasius Kircher, and Translated into Latin.[56]

"I do not write this letter in Isphaham but on the road, having turned back from the city Herat Sfahanum, which is nearly a year's journey from our city, because I am turning toward Balch, which is the royal city of Usbek, so that I can see if it is possible to travel through Usbek and Turkestan to Chatao and then to China. Although I came with an Usbek envoy to the borders of Kezalbax, I found the road difficult and dangerous. Therefore, I stayed several months at Hairati, the city once called Sicandria. There I saw the place which the ancients called Bactria. There was a famous university or academy here built by the son of famous Tamerlane. This has been gradually decaying and from neglect has fallen into ruins, just like other buildings from the time when the Usbegs ruled. Thence I came to the city Maxahad, which they call holy, where there is a large mosque adorned with gold. I stayed there two months, and disputed with the learned men, of whom there are many, about the Law. I found that they praise their sect greatly and publicly, but they really feel otherwise and think that the Law of the King ought to be followed. Their time has not yet come. I left this place to come to Nixapor and Sabazuar, which reaches to Chorasan. From there I crossed over the cities of Setam, Damgan, and Jamnam, finally reaching Kaxanum in the province of Aracand. This is thirty farsangs or parasangs from Sfahamum. That area is mostly desert. Finally, I returned to Sfahamum, and here I remain ready to serve Your Excellence. If you have published anything, such a tree should not be without fruit. Nothing has reached me except two books sent several years ago. I have composed in Persian several tracts concerning disputes about the law. These are called *Reply to The Mirror Polisher.* I do not know anyone better qualified to publish this at Rome than you. I beg you to inform me if there is any hope of printing such books there. I fear that no one can be found to undertake this expense. In this matter I only wish to follow the superiors' orders. Finally, I especially ask, as your least of servants, that you keep my letter for a memorial and never forget me in your holy sacrifices. Written near Xaxan around the Feast of St. Francis Xavier."



The Mogul Emperor

Part II, Chapter 6

The Journey of Marco Polo the Venetian and Haython the Armenian to Cathay or China

Since no ancient has described the kingdoms of the East more fully than did the Venetian Marco Polo, I want here to discuss his journey to Cathay. The variety of the names have kept geographers from being able to identify many sites. He calls kingdoms, provinces, cities, mountains, rivers, and lakes by names not known today, and his description of several cities does not agree with today's geographies. Also, Marco Polo did not have knowledge of the sphere and so did not give the longitude and latitude for cities so that their true location could be determined. Now let us turn to describe his journey.

In 1269 A.D. when Baldwin was reigning at Constantinople, there were two famous men of the Polo family, citizens of Venice, named Nicolas and Matthew. They left, for Constantinople, in a boat loaded with various goods, and rested there. They entrusted themselves to the Euxine Sea and with the favorable breezes reached an Armenian port called Soldadia. The location of Soldadia cannot be determined. I think it was Trapezon, since Armenia itself has no port on the Euxine Sea. Nor can the kingdom of Bartza be located. From here they came to the city of Bochara at the River Oxus in the Usbek kingdom. A war was going on between the king of Bartza and the king of the Tartars, and they didn't know how to get home again. They stayed there three whole years and, not wanting to waste the time, they studied the Tartar language with great diligence.

In this state of affairs an ambassador was going to the great Tartar emperor at Bachara. When he found these men lacked nothing in their manners or their knowledge of Tartar, he promised to take them to the Great Cham. They agreed with the ambassador's plan and after a few months undertook a journey to the Great Cham. He admired the genius of these Latins and was captured with curiosity about European matters. He was totally involved in investigating the manner of governing of the western regions, the Pope, the Caesar, and the imperial rituals in peace and war. When they answered him wisely, the emperor and his council decided to send a solemn legation to Rome to the Pope, which would be these Venetians, whose faith and sincerity had been shown. He sent along a golden tablet and a letter, asking for a hundred men conspicuous for their doctrine and wisdom. He would cause his subjects to embrace the Christian faith, which he said was the best. These men accepted the commission and set about to do the emperor's wish. They carried back the golden tablet, which was signed with the emperor's seal and which allowed them to pass through all of the Tartar Empire. This tablet exempted them from taxes and caused them to be received with honor and assistance from everyone. They proceeded along with great confidence in the tablet and after many months came to Balzram, the port of Armenia. What sort of port this was, or whether it was at the Caspian or the Euxine Sea, is so far unknown to me. It probably was the port Trapezuntinum which is found in a corner of the Euxine Sea. Then from this port after a few months, in 1272 A.D. they reached the port of Ancona, which they could not have done from the Caspian, on account of the large expanse of land to be traveled.

They left Ancona, where they had been resting, and heard of the death of Pope Clement IV. No one had succeeded him, and they were disturbed, bereft of any plan. They decided to visit their homes in Venice while a new Pope was being chosen. Nicolas found that his wife, whom he had left pregnant, had died and that he had a fifteen year old son named Marco, who afterward went with him to the farthest regions of Asia and who with him wrote a geographical history. When Rudolph X was emperor, a new Pope, Gregory, was

unanimously elected by the cardinals. They returned to Ancona. They had sent the letter and the gifts to the Pope, who rejoiced at the possibility of preaching the Gospel. He sent a letter to the Great Cham. This told all about the Christian religion and provided the necessary instruction for teaching the Great Cham, who was already inclined toward Christianity. He also sent two outstanding Dominicans, Quilelmo Tripolitano and Nicolaus, whose surname is not given.

These, thus fulfilling their own vows, began their journey to the Orient, and finally reached Armenia after a long journey by land and sea. They found everything in turmoil due to a war between the Armenians and the sultan of Babylon. The Friars Preachers were overcome with fear and stayed in Armenia, giving up any thought of a farther journey. Nicholas and his son Marco Polo ignored the danger and tried to carry out the wishes of the Great Cham. With much labor and danger from the unknown journey, they reached the city Clemenisu. When the great Cublai Cham heard of their arrival, he sent out his messengers with everything necessary for a forty day journey, to bring them to him. They were brought into the presence of the Great Cham and made the usual signs of veneration, which was incumbent on them, and showed him the letter from the Pope and a bottle of oil from a lamp at the Lord's tomb and the things requested by Cublai. He admired the intelligence of Marco, the son of Nicholas, and received them as his domestic servants, which is the greatest honor in his empire. He sent them into the remotest provinces as his ambassadors, because of their unusual prudence, their cleverness in business, their knowledge of four languages, which he used to his benefit. As he noticed that the emperor was very taken by the more curious sights of nature and habits and customs of his subjects, so Marco observed everything rare, marvelous, and exotic during his travels, and he described these carefully to the Great Cham, which gave him great pleasure. Finally after seventeen years he became homesick, and with difficulty obtained permission from the emperor to return home. In 1295 A.D. they reached Venice safe and sound, having crossed over the unknown paths of land and sea. We now need only to describe more fully his journey to Cathay, many details of which are perplexing to the geographers.

The Journey of Marco Polo

He crossed the Mediterranean Sea, Anatolia, Armenia, and Persia, and finally came to the region Balascia, which we think is Çorasina. It lies between the Persian and Mogul kingdoms. Avoiding the route from this place to the south, he made his way northeast. He reached the kingdom Cassar, today called Cascar, after crossing deserts and the high mountains of Belor. This kingdom now pays tribute to the Great Cham and is inhabited by Nestorian Christians and Moslems. Turning toward the north and crossing Samarcanda he came to the kingdom of great Tamerlane. There he reached Carcham, today called Iarcham. Then he reached the cities Peim and Ciarciam, and finally Camul and Tarphan, which once were provinces of the Tanchut Empire, but now belong to the Usbeks. Then they crossed the Lop Desert. This corresponds to everything we told above about the journey of Benedict Goes. From here he didn't take the shortest route to Cathay, but turned north to Campition, the main city of the Tangut Empire. Going southeast he began to cross the Desert of Cathay. Then he spurned this route and went constantly north across various eastern provinces and kingdoms of Tartary, in which he found many Christians. Finally he reached Cambalu, the royal city of the Great Cham, whose size and etymology is described above. I marvel that Marco Polo made no mention of the Great Walls, which he must have crossed. It is likely that he reached Cathay, that is, China, by a sea journey through the Gulf of Korea after wandering far and wide through the southern regions to the Eastern Ocean, which he writes that he reached. Every later writer describes Cathay and the size and magnificence of its cities, the throngs of its people and merchants, the richness of its necessities for human life, and the multitude of its rivers and streams and the admirable structure of its bridges. All of this agrees with the description of China, as do also the names of the

Chinese cities and the customs, as has been fully discussed in the preceding chapters.

Moreover, Haython the Armenian, a Praemonstratensian Monk, a man born of royal stock and a traveller of the entire Orient, saw everything which Marco Polo had narrated about Cathay, and with the trustworthiness of a religious man, he confirms it. In 1307 A.D. he personally visited the whole Orient. We will later explain the reason and occasion for his journey.

In the first chapter of his history he says this about Cathay: "The kingdom of Cathay is the largest to be found in the Orient, and is filled with countless nations and boundless riches and is located at the shore of the ocean. The men there are very wise and cunning, and therefore despise all other nations. They claim to be the only people who see with both eyes, everyone else only seeing with one. They all have small eyes and no beards. This kingdom is said to have existed at the beginning of the world, since the Orient came from one origin and that region is the habitation of no other tribes. This kingdom borders Tarsa on the west, the Belgian Desert on the north, and there are countless islands on the east and south."[57] So he describes Cathay or China, and this corresponds exactly with the modern location, customs, and other particulars of modern China.

Part II, Chapter 7

On the Introduction of the Christian Faith in Tartary and the Kingdom of Cathay through These Journeys

Since the name of Christians is mentioned during all these previous journeys over a considerable period of time, the reader, therefore, ought to have no doubt that the evangelical teaching of the Christian Law had been carried to the farthest reaches of the Orient, either by the apostles themselves, or by their disciples and successors in the apostolic office. To show this clearly, I have decided to discuss apostolic expeditions of all ages into these regions. Although we have already mentioned the voyages of St. Thomas to India and the neighboring regions. I also intend to show how with the aid of Thomas, Philip, Bartholomew, Thaddeus, and the other apostles the Gospel was spread in the middle regions of India, even right to the borders of Tartary. In this, I have been much helped by Fr. Henry Roth, who has journeyed over the whole of India. He was sent from Goa in the Mogor Empire to Dalcan, which is now called Visipor. He crossed Mount Gati and reached Colconda. From there he went to Montipur, and then went straight north through Bengal and the Deccan kingdom. Then he went through Delli to Agra, the court of the Mogol king. He observed many rare and curious things on this journey, which he will in time make available in the published account of his journey.

When he visited the kingdoms of Narsingia and Meliapore with their famous relics of St. Thomas, he found in addition to everything else, a Syriac document in the Christian archives which described the journey made by that apostle from Judea to India. He has a Latin translation of the Syriac document. When I heard this, I strongly desired to have a copy. He readily granted my prayers. It states the following.

When the whole world was divided up among the apostles at Jerusalem for preaching the word, St. Thomas received India, as ecclesiastical history confirms. He undertook the following journey. From Judea he went through Syria, Armenia, and Mesopotamia to a certain Persian city called Soldania. He sowed the seed of the Divine Word there, and obtained a great harvest of Christians. Then he crossed through Candahar and Cabul, which is forty leagues from Candahar. Cabul is also called Calabor. The apostle passed through the high mountains into that region, which the Moslems today still call Gavorstan, that is, region of infidels, for so they call Christians. There live the Christians of St. Thomas, who are so guarded by the natural terrain that there is no easy access into the area. When a few Moslems manage to get in, they are instantly strangled because of the hatred which the inhabitants have for that treacherous sect. Pagans are received. Even though they practice some Christian rituals, such as marking a triple cross on their foreheads and their temples with red sandal dye, and sprinkling water on their infants, nevertheless, due to the passage of time and the lack of apostolic men in the church, only a few traces of the Christian faith can be found. Over a period of time they have become contaminated with various superstitions and errors, along with the rest of their nation. Fr. Nicolas Trigaut, when he describes the trip of Benedict Goes to Cathay, says, "After a time they came to another town named Passaur, where they met an anchorite who told us that there was a city of Christians about thirty days' journey away. It was named Caphurstan, and Moslems were not allowed to enter it. Those trying to do so were beheaded. Native tradesmen, however, were allowed to enter the cities, but were prohibited from entering the temples. All the people of this region went to the temples dressed only in black. The fields were fruitful, and grapes are found there." This narrative removed all doubt. One can scarcely

doubt there are Christians there, even if degenerate, which he had heard at other times. Our Christian preachers who followed Fr. Goes in the Mogul kingdom reported the same thing, so there should be no further doubt about the matter. To this day these persons are called the Christians of St. Thomas, and they might possibly have been brought to Christ, if there had not been such a shortage of workers.

Leaving Caphurstan, the Apostle Thomas is said next to have reached Lesser Guzarata, which is not far from the kingdom of Casmir, which itself is three days' journey north of Lahore. Then he went through the Tibetan mountains by long, winding trails toward Bengal, and finally he went through the Deccan kingdom to Meliapore. It is reliably stated that in the archives of the Church of Meliapore one can still find a letter written in Syriac on an old parchment in which St. Thomas summons to a council at Meliapore the bishops whom he had consecrated in Candahar, Cabul, Caphurstan, Lesser Guzarata, and other neighboring places. If so, one should not regret that translators of the treasures of the churches of such antiquity have not been found. However that may be, St. Thomas the Apostle first set off for Parthia, according to Origen and Eusebius. Gregory Nazianzen in his *Homily Against the Arians* says that the apostle reached India. Theodoretus agrees with this, saying that through the holy Apostle Thomas the Parthians, Persians, Medes, Brahmins, Indians, and neighboring nations accepted the Gospel of Christ. Nicephorus adds that he also reached Taprabana, now called Sumatra, which is not far from China, so one might reasonably assume that he went personally also to China. This is also fully described by Osorio, the Bishop of Seville, who has fully described things pertaining to India. So, from these regions, namely from Cabul, Caphurstan, Tibet, and the Mogul Empire, the apostolic successors spread out into the farther provinces and kingdoms, even to the farthest edge of Tartary, to preach the holy Gospel of Christ. Ortelio says clearly that the kingdom of Argon in the farthest corner of the north was converted to Christianity by St. Thomas. One should understand this as referring to his successors, and due to their concern there is no corner of the world unlit by the light of the Gospel.

Nicephorus also says in Book Two, Chapter Thirty-Seven that Philip preached the Gospel in Greater Asia, which is that vast space of Asia Major across and beyond Scythia, which the ancients called Imaum. This includes all the regions on the farthest limits of the Eastern Ocean, and around the Caspian Sea, such as Georgia, Iberia, Albania, Micrelia, Armenia, and the part of the Asiatic Tartary beyond the sea. Later missions spread the word far and wide to the surrounding regions of Tibet, India, and Tanchut. Bartholomew is said by Chrysostom to have converted the Lycaonians of Greater Armenia, but Sophrinus says he converted the Albanians, and Origen says the western Indians. Panthenus, a Christian philosopher, went to India, and says he found the preaching of St. Bartholomew was still having its effect. If anyone wants to know more about this, he should consult the history of Armenia called *Ciarrentir,* that is, *The Book of Narrations.* Clement Galano, a regular cleric, published this at Rome after working for many years in Armenia, Georgia, and the other regions of the Colchis.

The Christian faith was first introduced by the Apostles Thomas, Philip, and Bartholomew into those regions, and it was passed down through many years by their successors, holy men illuminated with the grace of the Holy Spirit. The light shone through the whole Orient with a great harvest of souls, until finally, due to the shortage of workers, the people became dissolute in their lives and they fell away from the correct faith they had received, being contaminated by pagan rites. After about 400 A.D., at the instigation of Satan, the orthodox faith of Christ was infected with the fatal heresies of the Arians, Nestorians, Dioscorians, and other heretics. The worst was the Nestorian heresy. It infected Colchis, Armenia, Persia, Turchestan, and the farthest boundaries of Asiatic Tartary. Marco Polo and Haython testify that no place in these regions was uncontaminated. Also, abut the year 632 A.D. the impious Moslems, who are hated everywhere, like a river overflowed a great part of the world, sub-

jecting it to their wicked laws.

Thus it happened that the Christian faithful, and especially the priests, became expatriates and gradually were driven farther into the interior of Asia, either by fear of persecution or in voluntary exile. Armed with zeal for God's house and excited by desire to preach the ancient orthodox faith, they went into China, where they labored and greatly built up the Christian cause, as the above discussed Syro-Chinese monument amply shows. Nothing, however, in human affairs is stable or solid. So too the faith brought to those regions degenerated into idolatry, into Islam, into the Nestorian heresy, or to whatever each person wanted. Perhaps the cause for this was the lack of apostolic men, perhaps just a weakening of the Christians. The orthodox faith lasted longest in Eastern Tartary, which successively declined and flourished right up to 1253 A.D. At that time Haython the Armenia, who was the brother of the king of Armenia and so of noble stock, writes they went at the prodding of the Divine Mind to the Great Cham, leader of the Tartars, to ask aid personally, since the invasions of Turkish invaders into Armenia could no longer be endured. This cham, whom Marco Polo called Cublai, was the sixth successor of Cingiscan, the first Tartar king. He ruled Tartary and Cathay. Hayton went to ask for an alliance against the Moslems, and to use the benevolence and favor of that powerful ruler to establish the Christian state in a peaceful condition. He set off on winding roads for Almalech, that is Cambalu, or the Great Cham's royal court. The Great Cham, Cublai, heard of his coming with great pleasure, and received him with greatest honor and benevolence. He enriched him with great gifts, and he ordered the satraps to follow his example and to do the same. So Haython rested for a few weeks from the difficulties of his journey, then went to see the emperor, and showed him very reasonably the cause of his long journey. The emperor perceived the justice of his request and was amazed that a royal person would expose himself to so many labors and so many perils of the road for the peace of his kingdom and for benefitting the Christian world. He promised that he would in his mercy grant every request. Haython, having received such an advantageous promise, presented a petition which had seven points. The first was that the Great Cham would become a Christian. The second was that a permanent treaty of friendship be made between the Christians and the Tartars. The third was that in all realms subject to the Tartars the Christians and their churches would be free from any persecution, that they, both clergy and laity, would enjoy immunity. The fourth was that he would move his army and take the holy sepulchre of Christ the Savior at Jerusalem away from the Turkish tyranny, and that the Holy Land, now occupied by Moslems, would be given back to the Christians. The fifth was that he join his forces with theirs to exterminate the Caliph at Baldach. The sixth was that he grant an indulgence by which he could ask for immediate assistance from the Tartars neighboring Armenia. The seventh was that the privileges and jurisdictions of Armenia which had been conquered by the Moslems, but then had been taken from them by the tributary kings of the Great Cham, would be restored to him, the king of Armenia. When the Great Cham heard these requests of the king, he immediately called together a council of elders and in the presence of them all answered the king as follows:

"Since the king of Armenia has come from far away to our empire, not under compulsion, but of his own free will, the emperor ought at the very least to grant such honest requests and to fulfill his prayers in every way. Therefore, we accept your prayers and we will take care to fulfill all of them, God willing. First, I, emperor and lord of the Tartars, will be baptized and will adhere to the Christian faith, and will advise all my subjects to do likewise, but without forcing them to do so. To the second point, we answer, intend, and order that a permanent and inviolable peace be established between the Christians and Tartars. We also wish that all Christian churches and clerics of whatever condition, whether religious or secular, should enjoy the privilege of liberty in all the subject provinces of our empire, and that no one should be allowed to molest them in any way. As regards the Holy Land, we would visit it personally, if possible, because of our reverence for the Lord Jesus Christ, but because of our many responsibilities in these king-

doms, we order our brother Haolon to carry out our orders in this regard. He should take away Jerusalem and the entire Holy Land from the hands of the pagans and restore it to the Christians. As regards the caliph at Baldach, we order Baydum, the captain of the Tartars, and the Turks, and all those in the neighboring regions to capture everyone and to destroy the capital of the caliph, since he is our enemy. We also wish to grant the desire of the Armenian king for Tartar protection, and we gladly confirm that. Lastly, regarding the lands taken from the Saracens and now occupied by Tartars, we order that these be restored to the Armenians as the king has requested. We order our brother Haolon to restore all these lands instantly, and furthermore we desire and order that camps from our other lands be given to the king to augment and protect his kingdom."[57] This is the account of Haython the Armenian, the king's brother, who accompanied the king on his journey to the Great Cham.

Haython, by his admirable faith and constant sincerity, obtained every request which he made of the Great Cham, for the Armenian historian says in Chapter Twenty-Four of his work that the king was immediately baptized. After receiving instructions in the Christian faith, he was baptized along with his household, the chief men of his court, and others by a certain episcopal chancellor of the Armenians. The goals of the journey were achieved and the prayers of the king of Armenia were answered. When he arrived back home, the king of Armenia joined Haolon, now his brother, and occupied the whole kingdom of Persia without meeting any resistance. The caliph was besieged in the city Baldach, and the city with its innumerable riches was plundered. The caliph, who is the head of the Moslem sect, was overcome with greed, and he kept for himself money intended for the army. They shut him up in a tower with his gold, silver, and precious gems, to derive his nourishment from them, if he could. He died of starvation and thirst without any food or drink. The conquerors addressed him in these words, "If you hadn't so tenaciously saved this treasure, you might have saved yourself and your kingdom. Now enjoy your treasure! Eat and drink it, since you enjoy it so much."[58] So he died of hunger, lying on a pile of treasure.

Then they turned the army against the land of the Turks and conquered all. After a siege of nine days they conquered Halepum, a very strong, large, and rich city. Then they besieged Damascus with equal bravery and spoiled it. Finally they were fortunate enough to conquer all the Holy Land as far as the Egyptian desert. In all these captured kingdoms their single concern was that all fugitive or proscript Christians and their churches should be restored to their former glory, and the ruined ones were restored at their expense. He was influenced to do this especially because of his wife named Doucoscaron, who was a descendant of one of the three kings who came, led by the star, to offer gifts to the infant Jesus. She had been so imbued with Christianity and zeal and desire for spreading the faith, that she did everything possible to exterminate the impious sect of Moslems and to regain for Christians Palestine and the holy sepulchure of Christ. Haolon also developed such faith that the Christian Law began to be enjoyed freely and with greatest liberty in the nearer parts of Tartary, and in Armenia, Colchis, Turcia, Babylonia, Syria, and Palestine. Many infidels were converted. In Tartary most followed the example of the Great Cham, and people were converted as far away as on the very borders of Cathay.

All this is confirmed by Saint Atonino (Tem 3, tit. 19, c. 8, s. 1), but he gives the name Ercaltay to the one we call Haolon.[59] He was a leader and the brother of Cublai the Great Cham. Having been long ago baptized, he showed incredible zeal toward the orthodox faith to overcome the false sect of Mohammed and recover the Holy Land, as has been related above. He excelled in many memorable things. St. Antonino's cited work contains a letter to St. Louis, king of France, who at that time was occupied in a war against the Moslems on Cyprus, and whom he encouraged strongly to join with him in an expedition against the Saracens. This letter is worthy of consideration, and I include it here.

This is a copy of the letter which Ercaltay, Prince of the Tartars, sent to King Louis, which the King ordered to be literally translated into Latin. It says,

"The words sent from Ercaltay, king of the Land of Cham, to the ruler of many provinces, the world's strong sword, the defender of the Christian victory and the apostolic religion, a son of the Evangelical Law, the king of the Franks. May God increase His dominion and preserve His kingdom for many years! May He do His will in the present Law and world, and in the future through the truth of the divine power which leads men and all His prophets and apostles! Amen! A hundred thousand greetings and benedictions! I ask that he receive these benedictions and may they be great with him! May God grant that I see this magnificent king who receives them. May the exalted Creator let us travel in love, and let Him grant that we be one! This letter will make known our intent, which is to help Christianity and strengthen the Christian forces. I pray God that He will give victory to the Christian armies and make them triumph over their enemies, who despise the cross. As regards the king, I pray that God on high will raise up Cyochaym and increase his magnificence. We come with power and with the command that all Christians should be free of slavery and tribute, from enforced service to feudal lords, and such other things, and that they be honored and reverenced, and that no one can harm their possessions. The ruined churches are being rebuilt and the boards are stuck, and no one dares to forbid them to pray with quiet heart and willing soul for our kingdom. We send this message with our faithful and venerable Salbald, by David, and by Mark, who will tell you this good news, and will personally relate the circumstances. May His son also receive their words and believe in them and in the letter, and the king of the Earth will be increased. For His magnificence has so ordained, that the Law of God does not distinguish Greeks or Latins, Armenians, Nestorians, Jacobites, or any who worship the cross. All are one with us. We pray that the magnificent king will not discriminate among these. May His piety extend to all Christians, and may His piety and mercy endure."

This is the letter which Ercaltay, leader of the Tartars, sent to the king of the Franks at Cyprus. This letter resembles another sent to the king of France by the king of Cyprus with the Count of Joppen by Ercaltay, the Tartar prince. The venerable legate also sent a copy of these letters to Pope Innocent IV, according to St. Antonino.

St. Louis also sent to Ercaltay and to the Great Cham preachers of the Dominican order with precious gifts. The Great Cham ordered some of those gifts to be sent to him. One, called a Baldachinum, marvelously done in the Phrygian style, was magnificent and costly, and showed scenes from the life of Christ. There was also a splinter from the holy cross. For more details, see St. Antonino's cited book, and Vincent de Beauvais' *Speculum historiale.* All these things happened about 1256 A.D., and agree with the information just quoted from Marco Polo and Haython. St. Antonino also says that some Tartars came to the Council of Lyons, summoned by Innocent IV.

Finally in 1300 A.D. several religious of the order of St. Francis were sent to the court of the Great Cham to Tartary in Greater Cathay. They set up residencies in the cities of Cambalu and Nanchin, which is called the City of Heaven, and in the kingdom of Tibet, where many infidels and pagans were converted to Christianity. Vadingy in his *Life of Blessed Odoric,* a member of his own order, describes at length how they travelled over all those kingdoms burning with zeal to convert souls to Christ. I also recommend Vol. One, January Fifteenth, of *Lives of the Saints* by Fr. Bolland and Hoeschenius in their splendid account with commentaries.

So the Gospel of Christ began to spread and to make great progress through all Tartary and Cathay, that is, China. However, as we have already often pointed out, whether because of a shortage of Christian workers, or because of later Chinese emperors who did not have a Christian commitment, or for some other reason altogether, the church in Tartary fell into disorder and became infected with pagan and Moslem superstitions or Nestorian treachery. The latter made an expedition in 1300 A.D. from Chaldea to Tartary for the purpose of sowing tares in the vineyard, and they infected the minds of the Christians in Tartary with superstitions and impious dogmas. They also taught the use of the Chaldean alphabet to people who did not previously have one, and the Tartars use this system of writ-

ing right down to the present day. Matthew Micheu in his book, *Concerning Asiatic Sarmatia,* tells in Book One, Chapter Five, how the Tartars were converted to the Islamic faith. Thus in a few words we have shown the trials of the Christian religion in China, Tartary, and the regions of India.

Part II, Chapter 8

The Latest Introduction of the Christian Faith into China

The Syro-Chinese Monument was erected in 636 A.D. and for a long time the Church of Christ made great progress in China. Behold, however, the enemy of humanity knows how to use human wickedness to knock down at a single blow what the church has been building up for many years. So, the preachers of the Christian faith were outlawed or killed because of the hatred and malice of the bonzes. The faithful of that time persevered in constant faith even to the point of suffering death, but succeeding generations as late as 1256 A.D. were being initiated into the sacrilegious rituals of the pagans. In that year, however, the Great Cham, the Tartar emperor, invaded China, or Cathay, with a numberless host, and, as has been stated, shortly subjected the whole empire. He had been exposed to Christian rituals, and according to Marco Polo and Haython, a great multitude of Christians came into China with him. The Christians increased a great deal in number. However, when the Chinese drove the Tartars out and got their empire back, the Christians left with the Tartars, either because of fear of persecution, or in hope of a more secure life. Those Christians who remained kept only a few ceremonies and they concealed their faith. These are those Christians called Worshippers of the Cross, whom the Chinese say lived in China, and whom we have already discussed.

China remained given over to its ancestral worship of idols until 1542 A.D., when a new light shone on them. God chose St. Francis Xavier as an apostle for the salvation of the Indians, and this man sowed the seed of the Divine Word on all the shores of the unexplored world, and there was a great harvest of souls. He brought Christianity to Japan, an island almost completely unknown to the world, and then he devoted his mind to converting the Chinese. He did everything possible to fulfill this prayer, but Divine Providence willed otherwise. He was on Sancier, an island close to the Chinese shore, trying to obtain the chance to enter China, when he contracted a fever, and full of merits because of his labor for Christ, he returned to his Creator to receive his reward of eternal blessedness. He went to Heaven, but what he couldn't personally achieve, he at last obtained through his successors' great labor by his advocacy with God. In 1582 Alexander Valignan from our Society took to Rome three Japanese rulers who had become Christians to show obedience to Pope Gregory XIII. He had come from Europe as appointed visitor of all India by the prefect general. He travelled over all India on this side of the Ganges, and even crossed the Ganges to the port city of Macao, where he planned to take ship for Japan. The laws of navigation kept him confined in our mission in Macao for not less than ten months, and there having explored anew the Chinese state, he stirred up his lulled eagerness for an expedition. His excitement grew as he considered the size of the empire, its nobility, its peaceful condition for many centuries, the prudence and the political sagacity of its rulers, who were recruited from the most educated literary men. They were able to recruit clever and very learned men since their kingdom is full of persons outstanding in literature and their ancient language. It was a good sign for the future when these men became zealous Christians, since these men zealously promoted the good of the Chinese republic and warded away confusion, so that China started to get tired of the pagan vanities, conceived a desire of heavenly goods, and looked to eternal things.

For these reasons he immediately ordered the Italians Fr. Michael Ruggiero and Fr. Matteo Ricci to undertake the study of the Chinese language. When with great industry they had made some progress, they set out for the city of Canton in hope of obtaining a residence there. When their wishes had been frustrated two times, they returned to Macao. I can scarcely tell how many various misfortunes befell them and

made their trip uncertain if not desperate. They overcame all obstacles and finally Fr. Matteo Ricci had the desired opportunity to open the door to the Chinese Empire. The fortunate results in preaching the Gospel in China ought to be ascribed to his merit.

Fr. Ricci was once a student of Fr. Christopher Clavius who was very well versed in the mathematical disciplines. He brought along a great variety of curious scientific equipment when he came to China with Fr. Ruggiero. When he accompanied the usual Portuguese legation on their visit to the proregent of Canton, the governor's mind was so fascinated by the novelty of these things that he declared he had never seen anything like them, nor had anyone in China. He kept the fathers close to him as if they were men fallen from Heaven and showed them every possible consideration. The fame of these things spread broad, and attracted the attention of literary men not only in the kingdom of Canton but throughout the whole empire. Since the fathers could not see scholars in person, nor those admirable things carried with the foreigners be viewed, they earnestly requested that an exhibit be sent around with explanations. Very ordinary objects from Europe were unknown in China, and almost seemed like miracles. For example, there was an elaborate clock with wheels which showed the various revolutions of the sun and moon, as well as the hours. There was a trigonal piece of crystal which the Chinese took for a priceless species of jewel, and some persons even thought that it was part of the celestial dome which covers the world. The geographical maps of the world left them stupified and filled with astonishment, since they think there is nothing of significance outside the vast Chinese Empire. They could scarcely conceive of a world filled with so many and such powerful peoples, tribes, and kingdoms unknown to them, with such a large surrounding ocean, and such a multitude of islands. They marvelled at Europe, so far away to the west and with so many lands and seas between, and with so many kingdoms, and especially the splendor of the Roman Empire. They could hardly bear the thought that their insurpassable empire, which they considered like a gem in a ring, was situated in the far eastern part of the world, and not in the center. Fr. Ricci noticed their unhappiness and, lest he offend the opinion they had of themselves, he drew a new world map in two separate hemispheres, positioning the world so that China was located in the exact center, and on it he also drew the other kingdoms of the world, the regions, provinces, cities, mountains, rivers, seas, and lakes, all labelled with their correct names in Chinese characters. I can scarcely describe how this unusually diligent work drew all eyes and minds toward him. Previously they had seen the map as portraying a large land mass which they couldn't understand, but now every single detail was explained for them in their own language. The house could not hold the large number of persons who came to look at this strange piece of work. So that many persons could use it, it was carved on a block at the expense of the proregent and many copies of it were distributed all over the empire. This map stirred up so much excitement that Fr. Ricci was thought to be another Atlas fallen from heaven, and they believed that he was the greatest astronomer in the whole world.

As a result of curiosity, the proregents of many kingdoms eagerly summoned the fathers. Since these were not able to accept all the invitations, other intelligent priests were called from Macao to be fishers of men. This is how the fathers first captured the minds of the princes of the kingdom with these curious inventions, and they acquired a great reputation for their cleverness and their teaching. This gave them the opportunity to carry out their real purpose for going to China, to preach about the true religion and our Heavenly Father. The Chinese had for a long time had controversies about the worship of the true God, and were captivated by our weighty arguments about the one and true God and the nonexistence of the inventions and images of the pagans. They were converted by our arguments and they were ready for instruction in our discipline. Thus in a few years, famous men saw the vanity of their religion and, coming from every condition and state, were baptized and received into the bosom of our holy mother the church. Among these were many prefects and governors, whom

they call mandarins and colaos, who recognized the benefits of the divine call to the port of saving faith. These men became such ardent Christians that they could scarcely contain themselves, and they converted many others. Also, many short treatises were published all through the kingdom, making known the fundamentals of Christianity in the Chinese language. The publication of these resulted very quickly in an incredible harvest of souls.

The enemy of humanity would not allow so much of his booty to be lost. When missions had been established and churches of the true God had been erected in the major provinces of the kingdoms, the bonzes, that is, the native priests, went almost insane with fury and malice at such growth by this new religion. They published books and stirred up such persecution against the fathers and their converts that some were cast into prison and severely tortured. By this persecution and the proscription of Christianity the cause which had begun so well would have been ruined. However, by God's grace and the fathers' constancy and that of the great men whom they had converted, and who zealously published authoritative books about our innocence, those who had been persecuted were restored to their former liberty. Experience has taught us that the best results for God's glory are always followed by persecution, just as clouds must cover the sun. When the persecution had abated and things returned to normal, the Christian movement grew with as much energy as that with which it had been persecuted.

Our faith not only grew through the whole empire, but it entered the royal palace, and its inviolable truth had such power there that it drew the queen and her son into love of it, due to the work of Fr. Andrea Cossler, an Austrian. In fact, the queen was baptized and received the Christian name Helen, while the son became Constantine and the chief minister of the royal court took the name Pan Achilles. He was very imbued with Christian teaching, and his zeal was so great for the spread of the faith that he sent a letter to the Pope and to the head of the Society of Jesus, asking with constant prayers for many workers to be sent to China. He showed great devotion to the Apostolic Seat. Since the royal family were unable to go in person, they sent Fr. Michael Boim to Rome to state their obedience to the Pope. So that the reader can more accurately judge their great zeal and fervor for Catholicism, I thought it appropriate here to include some letters which Queen Helen and the high official of the court Pan Achilles sent to the Pope, together with his response. These letters are equally sincere and faithful.

Interpretation of the Chinese Letter from Pan Achilleus, a Chinese Christian, Chancellor of the Chinese Empire to THE MOST HOLY FATHER

Sent through Fathers Andrea Xavier and Michael Boym, Jesuits, Assistants in the Royal Court of the Chinese Empire.

Pan Achilles, a Christian, universal proregent of Quam Tum, Quam Sy, and Fo Kien provinces, by order of the emperor of the illustrious Chinese Empire; military commissioner for land and sea; leader of the subordinate kings of Quam Sy; treasurer of revenues; solicitor; absolute and sole judge in the emperor's absence; supreme prefect of the imperial guard; master of the horse; great chancellor; private imperial secretary; servant of the bedchamber. With knees bent and head toward the ground I stand before the throne of Jesus, the vicar of God on earth, the universal teacher of the Catholic church, the true Lord, the Most Holy Father.

I, Achilles, having been led from error, am guardian of the emperor's inner chambers, and, at the same time, in charge of the responsibility for war. Once I harmed myself. Removed from light and discipline, I increased the number of sinners. Then, by the auspices of God, in the Northern Court I met Jesuits who, though I was ignorant, taught me. They exhorted me, a sinner, to follow the faith. Therefore I was reverently cleansed with the sacred washing. I began to understand the documents of the Holy Faith and its hidden excellence and deep profundity. Then I was immersed in zeal and day and night I followed the truth for more than twenty years, nor did I dare to give

any of it up. So I sought the help of the King of Heaven, to which I do not find how to respond. I often planned to visit the sacred throne and to satiate my eyes by venerating the holy countenance, but the imperial concerns are so various and royal matters so perplexingthat my heart could not follow its desire. I am sorry about this. The sole excuse of my sinful heart is that calamity has never departed from the empire. Therefore, I requested Fr. Boym to go by ship to the Far West and to approach you, great pontiff, as a suppliant. Most Holy Father, when you raise your eyes to heaven before the altar of St. Peter and Paul, please pray with the church of the whole world that God might look down in mercy on this imperial house, that He aid and preserve the empire by setting up the borders of future peace. May He cause our wise emperor, who is the eighteenth successor in this royal house and the twelfth descendant from the first founder of the empire and family, himself a lord, to worship Jesus, the Lord of heaven, along with his servants. That will be a blessing for our Chinese Empire. In this present time the most upright, wise, merciful, venerable empress of the Christian name Helen, the queen mother named Maria, the imperial legitimate wife Anna, and the emperor's son, prince, and heir Constantine—may all these humbly believe and cultivate the holy doctrine which contains the words of truth that approach the Holy Throne. As regards me, an unlearned sinner, I humbly beseech you, Most Holy Father, that you grant a full remission of sins in the hour I depart this life, and that you send many other Jesuits to the Chinese Empire to convert with their doctrines all those of this generation so they will repent and decide to cultivate and venerate the Holy Law, and these Jesuits won't shake the dust from their feet after a vain journey. I hope finally to achieve unending happiness. With veneration, I have explained these secret thoughts of an ignorant mind. I throw myself to the earth hoping for your merciful consideration. That is all.

In yum lie, that is the fourth year in the order of revolution of the Literary Annals Kem Yn, the tenth moon, the eighth day, which is November 1, 1650 A.D. There is nothing more to be read.

The place of the seal (which is the only way Chinese sign their names) has these words, "Sign of the universal proregent, the strong general of arms."

INTERPRETATION OF THE CHINESE LETTER

By The Empress Helen and the Queen Mother Anna and Royal Wife Maria and the Imperial Son and Heir Constantine

to

THE MOST HOLY FATHER

Sent Through Fathers Andrea Xavier and Michael Boym, Jesuits, Assistants in the Royal Court of the Chinese Emperor

The speech of the upright, wise, merciful, venerable Helen of the illustrious Chinese Empire before the throne of Jesus, the vicar of God on earth, the universal teacher of Catholic doctrine, the supreme lord, holy father.

"I, Helen, considering myself a humble daughter of the Chinese Empire, blush to linger in the royal palace. Once I knew the observance of the inner apartments, and knew nothing of the laws of the outside world. A Jesuit, Fr. Andrea Xavier, happened to delay in our court for publishing the holy doctrine. I got to know him with the help of others, and I came to believe and with a reverent heart I received holy baptism from him. I caused the queen mother Maria, the legitimate imperial wife Anna, and the emperor's son, the heir and prince, Constantine, to receive the holy water of baptism. This was three years ago. Even if I offer my own blood, this would not be an adequate response. It constantly occurred to me reverently to approach the throne of the Holy Father and to receive the holy documents in person, but I am afraid of the difficulties in going to such a far kingdom, so my desire was in vain. Therefore, we bow deep to the ground and ask you, Holy Father, we take our faith to the sight of the Divine Majesty, since we are defiled by sin, and that you see fit to grant full remission of our sins at the hour of our departure from this world. At the same time, Holy Father, we ask you to pray for us with the holy and universal church to the Supreme Lord, that He strengthen our empire, aid it, and stabilize and

restore it to peace. We ask He cause this eighteenth emperor of our imperial house and the twelfth descendant of the founder of this house, our lord and his servants also, to know and adore the true Lord Jesus. Finally, Most Holy Father, we ask you to send many other Jesuits to spread the faith far and wide. For us this indulgence will be a monument to your piety. We cannot explain in words our other desires. Only the Jesuit Fr. Michael Boym knows the business of our empire. We send him as our legate to the Great West to carry our speech before the Holy Father and to explain our desires in detail. We hope in times of peace to be able to send Chinese ambassadors who will carry our submission to the altar of St. Peter and Paul, and will offer our reverence.

With heads bowed, we hope that the Holy Father will look down in mercy on these thoughts of an unlettered mind."

In the fourth year of Yum Lie, on the eleventh day of the tenth moon, which is November 4, 1650. In the place of the seal (which is how Chinese sign their names) these words are found, "The seal of the most upright, wise, merciful, and venerable emperor."

The Answer of Pope Alexander VII to the Queens and to the Supreme Director of the Chinese Empire

To My Dear Daughter in Christ Helen of Taminga, The Queen of China

"Greetings and an apostolic benediction to our dear daughter in Christ! We have learned from your letter of the goodness and mercy with which the God of Gods led you from errors and superstition into the knowledge of light and truth. He does not forget to show mercy, nor does He hide His mercy in wrath. Since you are His daughter, the Omnipotent Lord regarded you. He would rather hear Himself called a Father of Mercy than a God of revenge and vindictiveness. Who can scrutinize His power or investigate the ways of His counsels? The old enemy used his trickery and frauds to take over immense, vast lands of which we had hardly heard anything. Your huge kingdom is fabulous, cut off by deserts and almost infinite distances, and false religion and worship have taken it over. How could truth travel across so many seas and wandering roads when the stars and heavens are different and the shores are closed even to merchants who seek to trade not in gold and precious stones, but in the pearl of conversion, and when impiety is protected by mountain ranges and the strict laws and the ocean? The desire to make known the true faith and your salvation overcame so many dangers and difficulties. You should remember these benefits very attentively, dear daughter in Christ, and make these known to your sons that they might put their hope in God and not forget His works and follow His commandments. We have great joy, which will never depart, since others have followed your example. May the royal heir Constantine grow, now only for the hope of the kingdom, but equally for the hope of overthrowing superstition. We paternally embrace him and all the others. We lovingly grant Your Majesty the benediction you request, and we earnestly pray God to make your separated kingdom one in soul and faith with us." Given at Rome at St. Peter's, with the ring of the fisherman, on Dec. 18, 1655, in the first year of our papacy.

Natalis Rondinius

To My Beloved son Pan Achilles, Eunuch of the Chinese King, General Prefect on Land and Sea, Etc. From Alexander VII, Pope

Greetings and an Apostolic Benediction to His Beloved Son

"Your letter brought us great joy. God has shown us His mercy from east and west, from the north and the south. He once showed His grace to another royal eunuch who was baptized at Gaza. Now He has called you, beloved son, who are so involved in worldly cares which would seem to leave so little place for Christianity, which is considered foolishness by the sages of this generation. He has called you to the lot of His sons, that is, the immortal and imperishable inheritance of another, and a true, kingdom. The magnitude of this blessing has brought great joy to our heart. You can clearly know what is expected of you if you look to him who is

our example. Therefore, exert yourself and labor to finish this work which was begun in your extensive kingdom, and you will have praise in the Gospel. Such a vast extent and distance should not be an obstacle to faith, which can move mountains, or to love, which never dies, but which sustains and performs all things. We take you into our affection, the ardor of which will never be extinguished, either toward you or toward your peoples, by the vast extent of the seas between us, nor will it cool off because of any other difficulty or peril. We lovingly grant you the benediction you request. Written at Rome in St. Peter's on Dec. 18, 1655, in the first year of our papacy."

When things were going so well and our prayers were being answered, suddenly a new attack was made from the north, and interrupted the whole Christian cause, which they had hoped to stabilize and spread through the whole empire by diplomatic means. The Tartars were drawn in by internal Chinese conflicts. They broke through the Great Wall, and conquered Pequin and shortly had overrun all China. The Chinese emperor Vumlie was reduced to such straits that he couldn't find a way of escape from the Chinese rebels. Everyone abandoned him to a miserable death. With his own hand he killed his mother and daughter, and finally hanged himself, lest he be forced to watch others do it. If anyone wishes to know how great a catastrophe that was, he should consult Fr. Martin Martini's *The Tartar War.*[60] This book shows how the heights of such a great empire should not be greatly desired, since such great dangers are close at hand. With the empire in such confusion the Christians were uncertain whether to hope or fear, and waited to see the attitude of the new emperor toward Christianity. They found him more sympathetic that they had dared to hope or expect.

Fr. Johannes Adam Schall of Cologne had lived in China for many years, and he was unexcelled in mathematics and the other arts, in his knowledge of the Chinese language, and in the prudence which he had acquired from long experience in dealing with matters. No one in the whole empire was better known than he.

The new emperor wanted to learn more about the outside world and was delighted to have a foreigner so well acquainted with Chinese learning, with whom he could talk intimately and learn how to join European ingenuity and the Chinese arts. So he began to call Fr. Schall to the royal court and to show him extraordinary favor. The emperor perceived the father's gravity of manner, innocence of life, prudence in questioning, and his excellent insight in responding. The emperor placed him among the imperial intimates and gave him the rank of mandarin of the first order and the highest rank in the astronomical tribunal of the calendar. He ordered all the astronomers through the empire to obey him. The emperor had been amazed at the father's infallible prediction of eclipses which he did by accurate calculations when all the imperial astronomers had erred. He also marveled at his knowledge of mechanical arts, and especially the mortars which we know how to make and to use. The discussions about important matters never failed to have a happy outcome, which he wanted most. The king, having a higher station, treated the priest with love like a father and with veneration. Only the queens and eunuchs had easy access to the sublime presence, but Fr. Schall was placed under no restraints and was able to see the king any time, whether at home or in the courts. Hardly anyone had this privilege. The king called Fr. Schall "Massa," which means "father" or "venerable father," and had a very deep affection for him.

Four times a year he visited our ecclesiastical house. The *Chinese Annals* tell us nothing like this. He would walk all around the house, then would sit alone with "Massa" in his bedroom without any of the usual ceremony due such a great monarch. He would sit on a quilt placed on an ancient, almost worn-out stool. He liked to look at the unusual European things and he ate the fruit from our garden with gusto. He seemed to be most happy and secure there enjoying himself in the home of poor priests. In the church he admired the gleaming altar with the elegant European images of the saints and the excellent printing and illustration of the books. He curiously inquired about the mysteries, and when these were explained, reverently bowed to the images

of Christ and the Virgin Mary, and he asserted that Christianity was the best religion, and that his ancestors had followed it. Lest his assertion might seem to be just words, he wanted to act on his belief. He erected a large marble stone in front of our church as an eternal memorial to his desire for Christianity to be spread by royal edict through the whole empire. This was written both in the Tartar language and in Chinese. A rubbing from this can be seen to the present day in the museum of our College in Rome. The tenor of this follows.

A TARTAR-CHINESE EDICT
by which
Approval is given to the
Christian Law and is cut
on a marble tablet
placed as a permanent
memorial before the
gates of the Temple of
our Savior in the Royal
City of Pekin, at the
Order of Xunchi, the
Emperor of the Tartars
and the Chinese, in 1650 A.D.

At the order of Heaven
This is cut in Chinese and Tartar letters.

"Our ancestors considered astronomy the highest science, and we follow in their footsteps and extol it above the stars, especially since that science has been restored from a great collapse by several former emperors. Particularly in the time of the Tartar Emperor Juen, who ruled China more than 400 years ago, Co xeu Kim made the science more exact again. Time went by, however, and it had become inaccurate again during the rule of the former Min emperor. Now Johannes Adam Schall has come from the Far West to China, knowing not only calculation but also the theory of the planets and whatever else pertains to astronomy. He came here in the time of our predecessor and by his order undertook responsibility for restoration of the calendar and for the Academy of Mathematics. Many did not understand the benefits from that science for our republic, and no arrangement could be made at that time for my subjects to use the knowledge. When I acquired the empire, my first concern was the ordering of time for the use of the empire, and in the autumn of my first year's reign, seeking an experiment of the art that John Adam had restored, I ordered the observation of an eclipse which he had predicted. I found that the time of the eclipse corresponded exactly to his calculation. The following spring there was an eclipse of the moon, and I ordered it to be diligently observed, and it didn't differ a hair from his predictions. This man was sent to us by Heaven for just this time, when I began to rule the whole empire, so I put him in charge of the Academy of Mathematics. Since Johannes Adam has been chaste all his life and doesn't want to undertake any responsibility that would interfere with his religion, I thought it was necessary to order him to take over this department and to give him the title of Mandarin of the Second Order in Charge of the Mysteries of the Heavens. He has occupied this office for several years and always shows great zeal and diligence. Since he has a temple near the city gate Xun che Muen, where he offers sacrifices to God according to the rituals of his religion, I helped subsidize the building and adorning of the temple. When I entered it, I saw them carry images and utensils and other types of things in front of them. I found books on the table, and asked what they contained. Johannes Adam told me that they contain an explanation of the Divine Law. Once I studied the teachings called Yao Xun chen and cum cu and understood a few things. I read the books about Foe and Tau, and don't remember anything. So far the business of the kingdom has kept me from looking into the books dealing with this religion, except in passing, so I am not able to give an exact opinion about it. If I consider Johannes Adam, however, who has spent so many years in China and has lived and followed and preached this law among us, I would judge this Law the best. Johannes Adam loves his God and has dedicated this temple to Him. For many years he has followed this religion with modesty and integrity and has never departed one iota from it. This shows that his religion is perfect, and Johannes Adam shows the great virtue of it when, as his religion teaches, he serves God and obeys kings and magistrates, doing no evil, but looking out for the welfare of the public and of his neighbors. Would that my magistrates and servants had

the same industry in serving God and the Divine Law and in serving their emperor. It would be better for me and the whole empire. As far as I am concerned, I very much approve of this attitude and this religion. I praise it, and as a perpetual memorial of this matter I affix this title to the church. This is Tum hiven hia Kim, which means 'An Excellent Place for Penetrating Heaven.' Written at Pekin in the seventh year of our rule."

A copy of this, carefully written in white characters on a black background, is kept in our museum called the Gallery. The Tartar characters copy the shape of the Chinese, but the meaning of the two is utterly different. The way the Tartars made theirs has been described above. This monument shows how much the emperor was affected by Christianity and how solicitously he sought to promote it. He said that nothing kept him from professing Christianity except the necessity to renounce polygamy. I don't think he found that difficult, but rather impossible, since all the pagan kings practice this—the one reef which causes shipwreck for them all. However, let us now return to the main topic.

Because of this king's ardent love for our religion, the royal women of the court and the eunuchs were soon converted. The higher order of mandarins followed these. The Law of Christ also spread into the city of Pekin, which in size is more like a province than a city. The church gathered to its bosom nearly 80,000 new Christians. To the present day the publishing of this new edict through the whole empire has brought in an innumberable multitude of Christians. May God's goodness provide us the only thing lacking, which is workers for such a great harvest.

However, human affairs are very uncertain. While the king was hiding great matters in his heart, an unforeseen disease befell him, due to the hidden judgment of God, and after a while his life ended without his being able to obtain for himself the eternal salvation which he so much wished for others to have. Many times the fathers tried to do this work for him, but the trickery of the bonzes and lamas, who attended the king on his deathbed, prevented them. Fr. Schall tried to find various ways to gain access to the emperor to baptize him, but he was prevented, although he left no stone unturned. Finally, after many prayers and much diplomacy he was admitted, but his hope was in vain. The father saw with incredible sorrow that the emperor was already dead.

The funeral rites were carried out. A pyre was built of precious wood and treasures which were comparable to those of any kingdom. The emperor's body was burned on the pyre, and this was the end of greatness and magnificence of his reign.

His successor was a fourteen year old boy who had been under the discipline of Fr. Adam, entrusted to him by the emperor himself. He kept his innate Christian faith and his affection for our fathers. We pray God that he will increase the glory of God and the Christian state by accepting baptism, which his father refused.

A newly erected inscription at the Church of Pekin correctly shows the progress made by Christianity under these Tartar kings compared to other times. I place it below as if a colophon.

INSCRIPTION AT THE CHURCH OF PEKIN OF THE SOCIETY OF JESUS

The faith first was brought by the Apostle Thomas, and later was widely spread by Syrians during the Tam Dynasty. Now for the third time it has been preached verbally and in Chinese books in the Mim Dynasty by St. Francix Xavier and Fr. Matteo Ricci, Jesuits. Great zeal and labor were expended, but this was almost inadequate due to pagan disruptions. The Empire was taken over by the Tartars, and as a reward for our correction of the calendar, the Emperor Hien Lie placed and dedicated this temple to most high God at Pekin at the royal court, in A.D. 1650, which is Yun Chi VII.

Fr. Johannes Adam Schall, Jesuit, from Zell, Germany, who reformed the Chinese calendar, leaves as a legacy for posterity this temple, the work of his hands and his patience.

Part II, Chapter 9

The Correction of the Chinese Calendar and the Good That Came from That

Nothing was ever so pleasing to the Chinese as the exact regulation of time, for they think otherwise they couldn't correctly record the deeds of their kings or the history of all ages. They have always given diligence to correcting the calendar when the laws of astronomy started to become inaccurate because of the passage of time. The *Chinese Annals* say that the Academy of Astronomers supported by public and royal funds, which has already lasted more than 3,900 years, was founded to stabilize the laws of astronomy, lest they become inaccurate with the passage of time. The responsibility of the astronomers is to compute carefully the course and the eclipses of the sun and moon, and to note as exactly as possible the times of the new moon, and the other phases of the moon. The Chinese are the most superstitious people in the world, and so they use astronomy to decide what to do, and what not to do. They have no knowledge about the movement of the planets, and right up until our fathers' arrival they believed that all the stars of whatever sphere are an equal distance from the earth. Who could fail to see their unlearned view of natural science? The Chinese say their astronomy began with a certain ancient king called Iao. He had two brothers named Hy and Ho and they were very famous for their skill in astronomy. The king told them to teach a quick and easy method for computing time. They handed down to posterity the accepted method for calculating time, and this was guarded by law constantly, for they excelled in care and diligence for that. After about 2,000 years Cin Hoam became emperor, and he ruled thirty-four years. A wild man and a barbarian, in the thirty-fourth year of his reign, not only did he forbid use of the arts and disciplines of learning, but he even burned all the books he could find. His posterity couldn't stop grieving for all the books on learning which this tyrant burned, but especially the books on the counting of time. After a long time, however, these astronomical books were found in the ruins, to the great joy of the whole empire. The books had lain neglected so long, however, with the calculations being neglected, that the observations about eclipses and the movements of the heavenly bodies were found to have become unusable unless some corrections were made. A renowned astronomer in China named Cofceucin made what corrections he could. He could not finish the project, but someone (I don't know who) showed him a codex in the Royal Library about planetary movements, which some Moslems from Persia had sent to the Tartar Emperor. When Humuu drove the Tartars out of China he found this codex in his palace in the fifteenth year of his reign, and he ordered it to be translated from its Persian and Arabic text into Chinese. Relying on this, he hoped to correct the Chinese calendar and make it free of errors. However, even the most learned mandarins did not understand the subtle Persian theories on which the book was based, since they lacked both theoretical understanding and mathematical skills, and their minds were not capable of unravelling the true meaning of the work. So it happened that the Chinese calendar remained uncorrected and full of errors until our fathers arrived. Those masters of the calendar who were appointed to the office of astronomer had nothing to help them, so they were forced to rely on their old tables, which were so full of errors that they could study three months and still be completely wrong in predicting an eclipse. When there seemed to be no remedy for this situation, some of the younger mandarins sent a memorandum to the emperor explaining the great necessity for reforming the calendar and the great public good which would result from a reform.

Since the Chinese astronomers had declared this hopeless, this task should be given to the fathers from the West for them to do, who were skilled in astronomy and were very learned.

The king was very interested in the benefit which could come to the empire from this and he was exhilarated at the letter. He granted the request. He declared his intent to the entire empire, to the great joy and congratulations of all. This honor shown the fathers was greater than they could have ever hoped. They could have desired nothing more advantageous for spreading the Gospel, and they gladly accepted this great burden placed on their shoulders, which would result in more glory for God and more veneration for the teachers from the West.

The first to undertake this task were Fr. Sabatino of Ursa and Fr. Jacob Pantoya, who started in 1611. Both were skilled astronomers. They began this work at the very first stages. Fr. Sabatino translated from Latin into Chinese the theories of planetary movement necessary for understanding the movements of the heavenly bodies. He did this with the help of two mandarins, Paul and Leo, who were Christians and had been successfully studying astronomy for quite some time under Fr. Matteo Ricci. Then they measured the longitude of the city of Pekin by observing lunar eclipses and correlating the observed facts with observations made in China, Europe, and India. No one can compute eclipses without this information. Pantoya figured the latitude, by a similar project, of the cities in China from the Canton in the south to Pekin in the north, measuring it exactly with his astrolabe, while others were working late at night with their scientific equipment. There is nothing of this in Chinese astronomy.

The Chinese think themselves the most clever of all nations, but even our schoolboys know more about latitude and longitude than they do. When the fathers first entered China they made some little globes. The Chinese were astonished to see that their cities are found at various degrees of latitude, since they thought everything was below thirty-six degrees.

They relied on their old traditions, which say that the earth isn't round, but flat and spread out in an infinite surface. The sun and moon at their setting were thought to enter the mouth of a long cave, from which they finally emerged at their rising. They also thought that the sun and moon are no larger than they appear to the eyes—that is, about one and a half palms in width. This shows the mutilated, lacking, and imperfect state of Chinese astronomy, how ignorant they were of the heavens, and how much they were in darkness, even though they believed themselves to be more intelligent than other men. However, let us return to our topic. The task of reforming the calendar had been in our charge only for a short while when the Academy of Mathematics went mad with envy at the honor given our fathers, and they issued a complaint about the slight to the scholarship of their ancestors by the exaltation of these foreigners. It is an inborn quality of the Chinese to try to make up by written calumnies and hatred what they lack in the strength of intellect. However, when the king weighed the accusations of our adversaries against our emendation of the calendar, which previously was useless for predicting eclipses, but now is always correct, he saw the difference and issued a new edict which gave us full powers in matters of astronomy, especially as regards the office assumed by Fr. Johannes Terence. The mandarins Paul and Leo had instigated the king to do this.

Fr. Johannes Terence, a German from Constance, before he entered the Society of Jesus, was a philosopher, physician, and mathematician. He was famous all over Germany—and was a favorite with princes because of his exact knowledge about obscure facts of nature and his success in medicine. He finally grew tired of the fame and honor which pursued him. Satiated by the world, he entered the Society of Jesus to use his talents better in the conversion of the pagans. He asked for permission to go to India, which he easily obtained. There with great exertion he showed himself to be a tireless explorer of the hidden things of nature. He used his ocean voyage, not for sleeping or idleness, but to explore everything about the natural causes of promontories and shores, the origins of winds, and the properties of the fishes and the sea. Arriving in India, he

became an expert on the plant life in the forest and fields. He made a close examination of every possible plant which he carefully drew in a notebook he had brought along. Then he explored the shores and the natural phenomena of India, Bengal, Malaca, Sumatra, Cochin, and finally reached Macao and China, the land of his deepest longing. He crossed China in straight transverse and oblique journeys. He found innumerable things worthy of note in the threefold kingdom of nature while travelling across China. Climates, stones, plants, animals, men, customs, and institutions—he examined all of these and found out the special qualities of each. He was an excellent artist and made drawings of everything he saw. He showed his great admiration for China on his two large volumes, which he called the *Indian Pliny,* a worthy title for such a work. His sole desire was first to admire these unknown things himself, then to share them with other literary men to obtain permission to preach the Gospel to the mandarins. He did this so skillfully that they all thought he was a man who had fallen from Heaven, and they venerated him as such. Since he was trained in medicine, he worked lovingly to heal persons from every state of life, and he restored to health the bodies of the ill. He also cured the minds of these pagans from their spiritual darkness, with the Word of Life, the result being an astounding growth of Christianity. After our exiles had been allowed to return, the work on reforming the calendar, which had been suspended, was begun once more. Leo, a mandarin, was summoned to Pekin to help Terence's work under royal auspices on the calendar. Terence had been studying this a long time. His sudden death slowed down this work, to the great sorrow of the king, but there were new persons to replace him.

Following him were Fr. Jacob Rho of Milan and Fr. Johannes Adam Schall, a German, long considered distinguished and experienced as scholars of astronomy. They worked together and the results surpassed all expectations. However, after a while Fr. Rho met his fate, and the whole project was placed on Fr. Schall's shoulders, and the whole empire applauded at the way the work was carried on.

However, I am scarcely able to describe how many trials we suffered, how many means our envious enemies employed, and how many perils we suffered from the infidels. They sent a communication to the king deploring that Chinese, whom they imagined to be the most learned people in the work in the arts and sciences, should be given so little respect in the empire. Barbarians, on the other hand, sons of an unknown land, had been greatly exalted with royal honors, praise, and royal esteem, and if the praise due the Chinese literati fell on these two foreigners without any prejudice, there was no hope of glory for any others later. Since they accomplished nothing by similar accusations, they turned to horrible calumnies, and in a new rescript against our men, charged them as overthrowers of the Chinese state, despisers of the gods, and teachers of a new Law. The king sensed their envy, and answered that it wasn't right to invent accusations where logic could not make a case. He added that astronomy has nothing to do with religion, and they should keep away from things that have nothing to do with it. They should realize that the imperial judgment was just and right, and that he was giving us respect because of our reform of the calendar and calculation of eclipses, in which they had been so much in error, as he had found out. Also, the fathers' calculations had been exactly right. They therefore should be quiet and cease their quarreling. Otherwise, the penalty due for unjust accusations would be near at hand.

The king's reply left them thunderstruck, and they refrained from any further accusations, thinking it better to temper the king's wrath for a spell than to lose by accusations of this sort their reputation and all hope of further promotion.

The king's natural curiosity made him look with favor on our fathers. There was a large collection of books for use in reforming the calendar. They took many of these books to the king for him to study. The Chinese had a book on astronomical algorithms for use with their calendar, but it was so full of nearly insurmountable difficulties that it was nearly useless for any astronomical calculation. Whole pages were needed for simple addition and subtraction. When our European mathe-

matics were introduced, all this could be done in a few lines. The fathers also published a book on trigonometry with the operations necessary for astronomical calculations. The Chinese had never even dreamed of such a system of mathematics. This was followed by a text on optics, which also contained a description of the location of the stars, their size and distance from the earth and from each other, their parallaxes, and information about other phenomena, since all this is necessary for the study of astronomy, and especially the prediction of eclipses. Next they introduced the mechanics or manufacture and use of astronomical instruments. The new instruments just arrived from Europe had been constructed with the greatest care by skilled craftsmen. These seemed to delight the king, so they were brought to him and they gave him joy and pleasure. The king was so pleased by examining them that he ordered them brought to the inner bed chamber, where he wanted the fathers to explain their use. Such condescension was utterly unknown prior to this time. From that time, relying on the king's great favor, they obtained from him what they needed not only for literary study but also for preaching the Christian religion and law. He provided this with lavish generosity, together with the revenues necessary for the fathers' upkeep. Also, he put Fr. Adam Schall in charge of a hundred Chinese astronomers and he served over them as a head or judge in any decisions, and was like a teacher for them. He made Fr. Schall a Mandarin of the First Order. This edict was given with such force that no one to this day has dared to contradict it, and with such authority, that no one dares to publish astronomical predictions unless this has first been approved by Fr. Schall. The penalties for doing otherwise are severe. Anyone wanting more information should consult Fr. Schall's *History,* if he ever publishes it. I have read it in manuscript form, and it describes the reformation of the Chinese calendar. The reader will see how our work made it possible to preach the Gospel throughout the entire Chinese Empire, and has brought glory, honor, and esteem to Europe. Fr. Schall had been shown much favor by the Chinese emperor for a considerable period of time, and from this we conceived a great hope for the conversion of pagans in that vast extent of unknown regions. The help of this powerful emperor was a happy sign for Christianity which would produce rich fruit. The king was certainly very much inclined toward Christianity, which he said his ancestors had followed, and was convinced of the truth of our holy faith. He would have been baptized except for his love of polygamy, which he would have to give up if he was a Christian. We therefore must pray for God to remove this difficulty, which likewise hinders the kings of India from becoming Christians. However, he freely sees and admits Christians, especially the teachers of the Divine Law from the Far West, that is, from Europe, by whom he says all Tartary was once converted. He says he found all this from historical writings of his ancestors and the Christian crosses in Tartary, as well as other signs of the Christian faith. Indeed, the very letters used in writing Tartar were learned from these former teachers from the Far West. Therefore, he seemed to have little attachment for the insane idolatry of the bonzes, which is the worship of gods. When he did go to their shrines, he saw it as an act dictated by political considerations, and he has a natural distaste for Chinese customs. For example, he wears Tartar dress, utterly scorning Chinese clothing, and he makes his ministers do the same. Here I think it fitting to include drawings of Fr. Adam Schall, who is dressed as a mandarin of the Department of Astronomy, and of the Sino-Tartar King. The reader will be able to see the differences in the two types of dress. The royal dress is decorated with dragons, bird feathers, and many priceless gems and pearls. This way of dressing inspires both fear and veneration in his subjects.

Those admitted to the king's presence stand before the throne with their arms at their sides, since the Tartars think it is wrong to look at His Majesty or to move the hands or feet, which would be an insult. They stand like statues lest they risk his wrath by omitting the usual ceremony. They stand still and keep their eyes on the ground. Nor does one dare wear any other dress except that demanded and prescribed by his position and the royal disposition. That method of dress is dif-

ferent from that of the king and the other offices. So, in the drawing (B) you see Fr. Adam Schall with the picture of a crane on the front of his gown which he wears in the royal court. Since he thinks it not proper to approach the king on foot, he is carried on a sedan chair which rests on the shoulders of the colai and mandarins. The dress of the Sino-Tartar emperor and his supreme counselors is shown following. The reader can easily see from the first drawing on the geographical chart of the Sino-Tartar empire how much this dress differs from that of the Chinese kings. A drawing of the clothing of private citizens is also given there. Moreover, in the time of Matteo Ricci, when Chinese kings ruled the empire, prior to the Tartar invasion, the colai and mandarins wore slightly different dress than that which you see Matteo Ricci clothed in, which is appropriate to a teacher from the Far West. Most of our fathers wore this dress prior to the invasion of the Tartars.

Also shown in the drawing with Fr. Ricci is the convert Paul, a man of great and perceptive insight, a great colao in the empire, and a person of great authority among the Chinese. He has taught the Christian religion both by word and in his writings. Since the lives and deeds of these men have been amply described in the Chinese histories, I will not repeat them here and will let the drawings suffice.

Before the Tartar invasion, when the Chinese monarch was going into his court, he showed himself at a high window as if a deity. He covered his face with an ebony tablet, and another tablet half a cubit broad was on his crown. Priceless stones hung on threads from this and shielded his face entirely from view, and those present seemed to be looking at a deity. The king's color was yellow, this being forbidden to any other. His clothing was covered with dragons woven from gold thread. These imperial dragons were found all over the palace, painted or embossed on the silver and gold vases and the furniture. Even the roofs and tiles were yellow and carried the imperial dragon. If any private individual made use of the color yellow or of the dragon insignia, he was punished as a public enemy.

The Chinese have the following custom regarding women. The plebians and poor people purchase their wives, and sell them whenever they wish. The king and his legitimate offspring look only at physical beauty, not at nobility of birth. The higher classes do not seek for a royal marriage, however, since the royal wives are virtually helpless and are restricted to the palace where they can never see their families. Some are chosen by the magistrates, and fewer by the king. There is one primary wife, who alone is considered legitimate. After this the king and the prince are allowed nine inferior wives and then thirty-six of yet lower rank. All of these are called wives. Finally they have a countless number of concubines who are not called queens or wives, but are kept for casual pleasure.

The first wife sits at table with her husband, and all the others, who are rarely from royal families, are maids and attendants to the head of the family and are servants to the legitimate wife. They stand in the presence of either one and are not allowed to sit. Their children call the primary wife mother. I can scarcely describe how strictly the Chinese guard their women, in private as well as in public. They observe this law so strictly that they keep them away from strangers and relatives, and even from their own sons. However, if a son commits some crime and the father is about to render the due punishment, the son can find no safer place than his mother's house. He will be able to stay there safe and utterly immune from his father's authority. The women's houses are set up so that they see no one, and no one sees them. Nothing is rarer than their leaving the house. When they do go out, they are completely shut up in the litters built for them without even a crack left for them to see the outside world.

The Chinese think a woman is beautiful because of short stature and small feet. What seems twisted, ugly, and monstrous to us seems beautiful to them. They bind the feet of new-born daughters tightly with cloth bands, so that they cannot walk without the greatest pain as long as they live. If one asks the reason for this, they can only say that it has been the custom for 2,800 years, and that it derives from the example of Tacha, the wife of the emperor Chei. She was so beautiful they thought her a goddess, and indeed she

used to be called the Chinese Venus. The cause of her beauty was her tiny feet, which was due to their having been bound. Others say this custom of foot-binding was begun by the wise men to make sure the women sat at home and didn't go out in public. If they wouldn't stay home voluntarily, the bound feet would keep them there.

The dress of the women is modest and grave, and covers every part of the body except the face. If some European women would follow this example, they would certainly behave more modestly. The women, especially the nobles, cover their hair with strands of precious gems, which adds great beauty to their head. Their clothing is embroidered with flowers, birds, and other ornaments, and flows to their feet. They don't cover the feet, which is the woman's greatest beauty. They pass their time playing with puppies, birds, or other such diversions. If the reader wishes to examine the dress of the palace noblewomen more closely, I have attached a drawing of the clothing sent to me by the fathers from China.



Supreme Monarch of the Sino-Tartar Empire



Fr. Adam Schall, a German and a Mandarin of the First Order



Fr. Matteo Ricci of Macerati, the First Jesuit Propagator of the Christian Faith in China

Lij Pauls, a Great Colao of China and a Propagator of the Christian Law. (Note: actually Paulus Hsu.)



A Chinese Lady



A Chinese Lady



Top: The Dress of a Father of Our Society, and the Dress of a Scholar of Nankin Province
Middle: The Dress of Women of Chekiang Province, and the Dress of a a Woman of Fokien Province
Bottom: The Dress of Soldiers of Quamsi Province, and the Dress of a Soldier of Quicheu Province











Top: The Dress of the King and Queen
Middle: The Dress of a Woman of Xansi Province, and the Dress of Women of Honan Province
Bottom: The Dress of Farmers of Huquang Province, and the Dress of Farmers of Suchuen Province

Part II, Chapter 10

The Way in Which Our Fathers Are Accustomed to Proceed in the Conversion of the Chinese

If there has ever been a monarchy in the world organized according to political principles and the rule of reason, I would dare say it is that of the Chinese. Everything is arranged according to a set order. The literati or wise men are in charge of everything, and nothing happens without them. No person can attain any rank unless he has been fully instructed in the Chinese arts and literature. He has to pass a rigid literary examination before obtaining any position of dignity. No special favors are shown for reason of family. The greater the rank one desires, the more learned he must be. Such are the men who carry the whole weight of the Chinese Empire on their shoulders. These are usually called mandarins and are the prefects in charge of cities and provinces. These mandarins are found over the whole empire, and nothing of importance happens anywhere without their notifying the king by a letter. Since all answers of the king have the force of law, his orders are instantly carried out under penalty of a return to private life, which is the greatest possible disaster. The mandarins and colai will send a report that same day about even the smallest matters—plots or faithfulness of foreigners, the neglect of other mandarins to do their duty, revenues, or the oppression of subordinates. The mandarins carry out their duty with incredible concern, without showing favoritism to their relatives and friends, under fear of the set punishment. The chief of laws is that which excludes foreigners. We have already discussed the great length of time it took us to get a dispensation from that law, as the *Chinese History* tells. This was obtained as much by Divine Favor as by our lengthy labor, which also overcame many other obstacles to preaching the Christian Law. Their language is the most difficult of all to speak and to write, and a foreigner must be very well taught for his speech not to betray his origin. If he speaks in public, he will betray suspicious foreign customs, which will raise the possibility of undergoing torture. Not only does his Chinese pronunciation give him away, but also his appearance and physiognomy and the European shape of his whole body, which is quite different from the Chinese.

When these things had been confirmed by experiments, our initial contact showed us that nobody would be admitted to China unless he has first acquired at least a tolerable command of Chinese. Our young priests at Macao begin this study and they expect no good results unless they learn at least as much as the higher order of mandarins, and if they add to this a degree of apostolic constancy. There is no place for metaphysical speculations or study of scholastic subtleties or the ostentation of sublime theories. They study the physical world and mathematics, which are unknown to the Chinese, to excite admiration and to create a good reputation for Europe. Then they study the documents of moral philosophy, to which the Chinese are devoted, not just as empty ornaments of words, but as examples of the best, innocent, and most chaste lives removed from the desires of the world, as befits preachers of the Divine Law. From the study of moral integrity we progress to the conversion of souls. Since the Christian faith is completely different from theirs, one cannot say how many labors they have to do and how many perils they have to undergo to become capable expositors of the Divine Law. The vanities of polytheism, the false and fictitious divinities of countless gods, and their polygamy must be destroyed by the weight of argument, and this is very difficult. The incomprehensible mysteries of our faith must be taught to them with extreme caution and skill. Although they are admitted to the souls of many, the

results are due more to the grace of the Holy Spirit than to our effort. This conversion of so many millions of souls over the past eighty years ought to be ascribed, not to human industry, but to the favor of God. They have shown much patience and castigation of the body. They have had to avoid the lies and tricks of Satan. One can read the *History* of Fr. Daniel Bartoli, just printed in Italian, and he will see what a great mass of virtues, how unshakable a love of the apostolic spirit one needs to endure the suffering of such great evils for the love of Christ. The Apostle Paul knows how to deal with these situations when he says,

"So we show ourselves God's ministers in much patience, in tribulations, in need, in hardship, in beatings, in prison, in uprisings, in labor, in glory and dishonor, with good reputation or bad, whether considered seducers or as truthful, we die and yet live, are beaten but are not dead. We always show the death of Christ in our own body so that the life of Jesus might be seen in our flesh."

Since the teachings of the Divine Law cannot put down deep roots into the hearts of new converts without books, I will now discuss these that it may be known more clearly how greatly they benefitted China by the multitude and variety of their works.

Catalog of Books Written by Our Fathers for the Growth of the Church of China

The venerable Fr. Matteo Ricci of Macerata after St. Francis Xavier was the founder of our expedition. After innumerable labors, perils, and persecutions he left books in China to help those who followed him. He published these books to teach them new knowledge and to gain the souls of the mandarins. These are:

1. Fr. Clavius' *Practical Mathematics,* translated into Chinese, which teaches a method of mathematics never discovered by the Chinese.

2. *The Six Books of Euclid* with select commentaries by Fr. Clavius, which was received with great applause by the entire nation.

3. *Spheres,* with precepts by Fr. Clavius, of which he was a student, and a full exposition, also with a table of stellar longitudes and latitudes.

4. *Geography on a Universal Map,* adapted by a double method to suit the Chinese mind, never seen before, together with a history of the church and the monarchy, which describes the politics of the kings and the customs of people all over the earth, by which the Chinese see with shame that they are not the whole world, but just a small part of it.

5. *A Tractate on Natural Philosophy, or Physics,* and a discussion of the fourfold origin of meteors.

6. *Gnomonica, or, How to Build a Sun Dial,* previously unknown in China up to the Present Time.

7. *How to Build an Astrolabe,* a brief and easy method.

8. *Building a Piano, and its Music.*

9. *Moral Philosophy, with a tract on Friendship* and 25 conclusions, which show the essence of all moral discipline for moderating passions and living according to the dictates of reason and the rules for living a blessed and happy life.

10. *Book of Ten Paradoxes,* famous over all China. The first is the use of idle time. The second is the miseries of this transitory life. The third is the memory of death, which hangs infallibly over all. The fourth is the usefulness of this thought. The fifth is the opportune time for speaking and for being quiet. The sixth is the three goals of penance and reasons for fasting. The seventh is the institution of the daily examination of the conscience. The eighth concerns Paradise and Hell, the latter of which is a place of eternal torment for the wicked, and the former of eternal reward for the good. The ninth describes the art of divination, which is rather commonly used in China, as vain and harmful. The tenth is about the evils resulting from accumulaton of riches. These were all praised for the polish of their diction and especially drew praise from the literati, and were illustrated by Leo and Paul, the new converts, for the benefit of all China.

11. The greatest benefit for the whole Chinese Empire was the *Catechism* which stirred up concern in Chinese hearts about a life wrongly spent, not only among the people, but even among the emperor's greatest literati, the mandarins, the colai, the eunuchs of the imperial palace, and others. When

the reputation of a new book has spread, it is distributed far and wide with new printings, and so the light of Christian truth shines into every corner.

12. *A Chinese Dictionary,* made for the Jesuits' use. I have a copy of this, and would gladly publish for the general public, if funds were available.

13. Translated from Chinese into Latin. *History of the Ancient Chinese, containing the Teachings of the old Chinese Philosophers,* so that the absurdities and illogical things could be more easily refuted.

14. *A Universal History of Twenty-Seven Years,* which covers the whole period that he delayed in China, which Fr. **Nicolas** Trigaut later translated from Italian into Latin and published for the European public in A.D. 1620. Fr. Martin Martini enlarged this to include all the kings before the time of Christ.

Fr. Nicolas Trigaut, from Doubay in Belgium, was very learned in the Chinese Language, and the Chinese Christianity owes much to him. He came first from China to Rome in A.D. 1612, honored by the great men of Europe because of the rare Chinese things which **he took** back with him. He wrote a history of the expedition in Latin, and also a history of China in 120 volumes, a work of incredible labor, which was a comprehensive summary of the deeds done in the Chinese Empire before and after Christ. He wrote this for the Latin-speaking public. I don't know if the volumes dealing with Chinese history after the time of Christ have yet been published.

His literary labors are described in a letter to Cardinal Parmense dated 1627 A.D., in which he says that his work was completely ready for submission to the press. He has also published in Chinese a book which shows the feasts and festivals of the Roman calendar accordiong to the lunar calendar of the **Chinese. This is of great usefulness for** Christians in China. He was broken down by his labors in the Lord's vineyard, and he left this earth with a great accumulation of merits, but to the great sorrow of Christians.

He was succeeded by Fr. Jacob Rho from Milan, who had held the chair of mathematics there with great honor and praise of his intellect for many years. When he came back to China with Trigaut, he had made such progress in reading and speaking Chinese that he seemed to be a native. He produced great fruits in the conversion of the Chinese and he also wrote Chinese language books for the use of our new converts. These are:

1. A full and copious commentary in two volumes on the Lord's Prayer and the Angelic Salutation (i.e., the Hail Mary);

2. Three books on mercy and on pious and fruitful works of prayer and alms;

3. *The Spiritual Admonitions of Mother St. Theresa,* written in an exquisite style and greatly esteemed;

4. A Diary or Journal which contains new material for daily meditation taken from the Holy Scripture and from the holy fathers;

5. A book on mortification and fasting.

Since Fr. Adam Schall was his companion in study, they collaborated in building up our religion in that country by little spiritual publications directed to saving souls, and they also made noteworthy progress in mathematical studies. It is said that they made mention in a certain letter of over a hundred works of this type.

When Fr. Rho was in the midst of his revision of the calendar, he became ill with an unknown disease, and within just a few days went to a better life, to the great regret of those who had known his merits. He was full of the apostolic spirit and had incredible constancy in adversity, as is shown by his labors for the church at Sciamsi, of which he can rightly be called the founder.

He was followed by Fr. Alfonso Vagnonio from a suburb of Turin called Truffarello, where he was born in the noble family Vagnonio. He repudiated worldly vanities and entered our society. He came to China in A.D. 1605, and made much progress in the language. He was admired for his harvest of souls, for he found only twenty-five Christians in Chianceu Province, but after his exile due to the treachery of the eunuch Xin, there were more than 8,000, and many of these were the highest literati and mandarins. His virtue was so great that not only our new converts, but even the idolaters, venerated him. Obedient to the demands of Christian

charity, he was made all things for all men, until after thirty-five years in China, where he had endured labors, perils, and persecutions for Christ, he earned the crown of glory, as we piously believe, in Chianceu on April 9, 1640. He wrote many books for the good of the Chinese church. These are:

1. Seven volumes about the lives of the saints, apostles, martyrs, confessors, anchorites, virgins, and widows.
2. *The Mysteries of the Incarnation, Passion, Death, and Resurrection of Christ Our Redeemer.*
3. *The Life and Miracles of the Blessed Virgin, Mother of God.*
4. *The Four Last Things.*
5. Two books on the proper education of children.
6. *The Love of Christian Virtues.*
7. *Imitation of the Saints.*
8. *The Ten Consolations,* which are the opposite of the Ten Tribulations.
9. *Treatise on the Beginning and End of the World.*
10. *The Good Rule of Every State,* according to the five orders used by the Chinese for moral philosophy. Since the book has very weighty logical arguments, it is greatly valued by all.
11. *Moral Philosophy,* both civil and domestic, illustrated with selected examples and sayings.
12. *Natural Philosophy,* about the mixed and imperfect things, that is, about meteors and their causes.
13. *The Sphere of the Earth* explained by the best methods for the usefulness of souls.
14. *Dialogue about Various Moral and Physical Matters,* illustrated with a pleasant narration of historical examples.

Of all his works the greatest was his own life, which was an example of virtue for the edification of everyone.

The following works will be useful to Europeans interested in this topic. The first is Fr. Trigaut's *Universal History,* then Fr. Johannes Terence's *The Indian Pliny,* which has already been discussed. Then the Portuguese Fr. Alvarez Semedo published his *History of China and of its Times* for the curious reader.

After this Fr. Philip Marino published his erudite *History of Japan, China, Tonchin, Lao, and Cochin China.*

Fr. Michael Boim the Pole published his *Chinese Flora* at Vienna, which is an inquiry into the plants, fruits, flowers, and some animals with an outstanding apparatus of drawings. He also wrote an admirably illustrated book on pulses, which is how Chinese doctors diagnose sick persons. I don't know if this has yet been published.

I will not here discuss the *Chinese Annals,* and letters sent from the fathers in China to their various particular friends and superiors, describing Chinese subjects. These are endless in number.

All of these are surpassed by Fr. Martin Martini of Trent, whom I have already praised. This is a great, admirable work, which leaves out nothing you might want to know about the marvelous works of nature or art, or the basis of their morality or religion. He also left a wealth of rich information to satisfy the curiosity of Europeans, published by Johannes Blaeu in Amsterdam with sixteen magnificent maps of the whole Chinese Empire. To this he added his *History of the Tartar War* which precisely describes and exactly reflects a fearful succession of events and unheard of revolutions. This work is like a mirror placed before the eyes of kings and monarchs.

These are the works of our fathers, such tireless preachers of the Law of Christ, used to spread the written as well as the spoken word. These were avidly received by men of every condition of life. These were reprinted many times due to the demand, and earned commentaries from mandarins and colai, the highest order of literary men, for their exquisite style. In this way, those who couldn't personally hear the preachings of the Divine Word could learn it from those publications, and they laid these documents of the heavenly teaching in the deepest recesses of their hearts. So many of the readers learned the doctrine of the true God just as if the fathers had been present, and they joined themselves to the church. Who could doubt this is good? It is certain that the light of the Holy Spirit struck many who were reading and caused them to seek out the authors of the books for the clarification of uncertain points.

By 1636 A.D. there were about 340

Chinese books which the fathers had published on religion, morality, nature, and mathematics.

The number of the faithful grew so much that the fathers could not attend to them, and so they began to appoint catechists. These are men trained in the mysteries of the Christian faith, and full of the fervor and zeal of a holy apostle, who know how to show the path of salvation to others. They cannot join this number unless they have long shown forth solid virtue and a holy life. Their function is to go around the villages and streets and when they find infants who have been cast out to perish, they baptize them. By word and the example of the lives they bring the untaught to the knowledge of God's truth. They give spiritual pamphlets to those who don't have them. They resolve dubious matters and gain souls for Christ. In the churches the elements of our Christian faith are shown in characters written on large tablets which are hung on the walls. At a certain time of day, when curiosity draws the heathen into our churches to look at the strange things, the catechists explain the inscriptions to show the truth and to disprove the false gods. Then, these persons are invited into the house for more instruction. I can scarcely say how many souls are added to the church this way. Each day the catechists give a full report to the fathers, who are their superiors.

At this point I think it is suitable to enclose the catechism which we use to teach the essentials of our faith to the pagans and idolaters. This is a compendium of the Divine Law and explains the main articles of our faith, such as the One True God, the reward of the just and the punishment of the evil.

The Chinese language is completely different from the Latin, so the reader will not be surprised that a word-by-word translation would be awkward and stilted.

COMPENDIUM OF THE DIVINE LAW

1. *Hoĕ uén, Tiēn chu guéi hô? Tuí yuĕ. Tiēn chù fĭ tă, ciĕ señ. Tiēn, señ tí, señ xiñ, señ giñ siû uán uŭ chí tá chú çaì yĕ.*

(1) If someone asks who God is, what should be said? Answer. God is nothing else except the Ruler of Everything, the great Lord and Ruler of all things, who made spirits and men.

2. *Tiēn, tí, gin uĕ tiēn uĕ, tiēn heu yeù: çĕ tiēn tí gîn, uĕ chí çiēn, pí yèu yĕ có chu çaì ỳ señ chí.*

(2) Previously there was no Heaven, earth, or men, and then there were. Therefore, there must have been a Creator before the Heaven, earth, men and everything, Who created all these.

3. *Kaí uán uŭ pû ném çú chiń kiaĭ yeu, sò ỳ chiń chĭ chĕ jû leû ĭaî faṁ uŭ pú nem çú kì, pí chîṁ iū cŭm ciăm chĭ xeù;*

(3) Things could not make themselves, but must have been made, and must have a Maker. Just as towers and homes cannot build themselves, so a hand must have been necessary to build them.

4. *Cĕ tieñ tí jin uŭ ngăn nêm cú cáo, cáo chĭ chĕ ciĕ sò guéi tieñ chù iĕ. jŏ xi chiṁ puên cù, tèm gûei xiŏ cù*

(4) Therefore, how could Heaven, earth, men and creatures have made themselves? That Author is He Whom we call God. Even if men call the age Puen cu, or something similar, and consider our first forefather as parent,

5. *Ié cái yèu tiēn tí chī heú, kiāi yèu fú mù sò semn ùlh ỳ kí guèi kaī hoèn tūn semn tiēn tí jîm uû, chè tá ngá ỳ.*

(5) Even these were after there was a Heaven and the earth, and they all had a father and mother, who were their progenitors, and it is a great error to consider them as the Creator of Heaven and earth.

6. *Hoĕ yuĕ tien tí jîn uŭ kí iûe tien chù ùlh semn càn uén: çù tien chù yeú xûi semn hū ? Túi yuĕ, tien chù nài.*

(6) Someone might say, since Heaven, earth, and men and things depend on God for their creator, I want to know whom God depends on for His creation.

7. *Ván uŭ chī xeñ iuên jû yèu sò yeú semn; cĕ fī tiēn chù ỳ kái uŭ, hoĕ yèu xī chûm ju çaò mú niào xeú hoĕ yèu.*

(7) This is the answer. God is the first and principal cause of things. If He depended on something, by that very fact, He would not be God.

8. *Xiùlh uû chum jû tiēn tí xiń kòe kiĕ jiû chí limn hoên goé tiēn chù uû xi uú chumn ùlh nêm xí chumn uán uŭ chè.*

(8) Some things have beginning and end, such as herbs, trees, birds, and reptiles. Other things have a beginning and an end, such as angels, devils, and the intellectual souls of men. Only God is without beginning and end and can give beginning and end to other things.

9. *Vû tiēn chù cĕ uû uû ỳ pí jû yé çò xú kí hoĕ qúo chī yĕ kŏ can kiāi yéu keñ ùlh semn uû keñ có kiai uû nài.*

(9) If there were no God, there would be no created things. As an example, flowers, fruits, branches, leaves, and trunk grow from one root. If there was no root, nothing else could exist.

10. *Chí xú chī xeñ, cú uú tā xemn sò yeú semn yè. Tiēn chù kí xi uén uŭ chī keñ tì hó yeú semn hū?*

(10) Considering a tree's root, one doesn't find it growing or proceeding from another root. Since God is the root and basis of everything else, from what could He proceed?

11. *Tiēn chù çū semn uán sieñ çaī pí tiēn tí, hoá semn uû liú chī chū cumn jên heú hoá semn yĕ nân yĕ niù nân mîm iă tâm.*

(11) When God created all things, at the start He divided Heaven from earth. He created all the types of things. Later He created male and female. The male was called Adam.

12. *Niù mîm ngĕ uă ciĕ çù úlh jîn uû fú mù ùlh guèi uán mîn chī iuên, cù kí iû, pù kiū sieñ fŏ pû sĕ kiāi yèu.*

(12) The woman was called Eve. Certainly these two humans had no mother or father, and are the first parents of all mankind. All other immortals whom they make (such as Fo ki) have parents,

13. *Fú mù sò semulh pù mien çào chî hoái sù ỳ Tièn chù kí xùi tień tí gín uŭ chiñ chù, yeú semuan uŭ y*

(13) A mother and father, from whom they are born, and they will sooner or later suffer corruption and die, without being able to avoid it. God is the true Lord of Heaven, earth, men, and things, and He created everything,

14. *Guêi gîn iúm cĕ, ngù gîn ngài kîm tień chu tamñ gên chĕ lì iè, pú ngái kiń, pieńtĕ tá siú. 'Plxoãm çiñ semñ có lh*

(14) To be of use to man. Consequently, we men should love and venerate God. If we don't do so, we commit a great sin. For example, parents have a son.

15. *çù xĕ chī ỹ chî kiaó chî jŏ guêi çù chè pù chî xiń fú mù, piĕ guéi chî pú hiaó çu`lh tĕ tá çuí hoám tieñ.*

(15) They nourish him, clothe, and educate him. If a son doesn't know how to honor his father and mother, he is certainly called disobedient, and greatly sins.

16. *Chù xi' gîn tá fú mù, `lh cò pú ngái kiń chî hũ, çà uán uŭ chī chù kí mîn cĕ, xí gîn chī sú ý guêi kiài ỳ*

(16) Since God is the great Parent of men, we even more ought to love and reverence Him. Since it is concluded that God is the Lord of all, it is easy to explain the human affairs of this age.

17. *Fù gîn pùen yeù hoên pĕ leàm tuoñ kî pĕ suî hoái `lh sù, kí hôen chuñ pú nèm miĕ, kaí xí xám chī hoêm yèu sān tem.*

(17) Man naturally has two parts, soul and body, and the body is corruptible and dies. His soul cannot be extinguished even after an eternity. Even in this age there are three different types of souls.

18. *Hiá sìm yuĕ, semñ hoên ciĕ çaò mŭ chī hoên yĕ çù hoên fù çào mŭ y cemñ`lh chàm, çao mŭ, pí can tŭon cũ cào.*

(18) The lowest order is called the vegetative soul. Such are the souls of herbs and trees. This soul causes herbs and trees to live and grow. When herbs or wood dry out,

19. *Kí suí siāo miĕ yên chañ tèm yuĕ kiŏ huên, ciĕ kîn xeu chî hoên çù hoînnêm fù kín xeú sem chàm lh^ yeú sù*

(19) Their soul follows and is extinguished. The middle type is called the sensible soul, and is characteristic of flying creatures and reptiles,

20. *chī ỳ `lh mú xi' tîń, y kĕù pí tán hieú ỳ chī ti^ kiò tuiń yàm tàn pú nèm luń, chí sù lh^ hoên*

(20) And gives themtheability to live and grow, at the same it lets them hear through the ears, see through their eyes, taste with their tongue, smell with their nose, and with the rest of the body feel pain or itching. They cannot, however, discourse and be rational. When they die, these souls are extinguished.

21. [*ỳ miĕ yên xám sèm yuĕ lím hoên ciĕ gîn hoên yè. çú kiēn hân sēm kiŏ lĥ hoên chī nêm, xi ỳ nèm fû gîn semˉ chamˋ. Kiĕ chī kiŏ, lĥ yèu sù chī nêm pién chúm li, ỳ ým uán sú*

(21) The highest order is called intellectual soul, and such is the human. It includes the vegetative and sensible facilities of the two lower souls. It allows men to live, grow, and feel.

22. *kī xiñ ſuī sù lĥ çù limˆ, hoên yumˋ çún pú miĕ: kú xi kieñ gîn sú pá sù gîn, pú pá sù mèm xeú, chè yêu gîn sím chī lîm nêm kiŏ gîn sù chī héu, xán yeù vi sù.*

(22) Moreover, it letsthem think about things. Even if the body dies, the soul lives forever and doesn't die. This is why we fear dead people, but we don't fear dead animals. It is widely believed that we can glimpse this spirit after a man's death. The immortal soul lingers above the man,

23. *Chī hoên çái-kŏ kiú lĥ kĭn xeú hoên ciûen sàn uû kò kimˉ ngò yé. Kí chī gîn hoên pú miĕ, yeú pú çò sín lûn.*

(23) And so we can be afraid of it. The soul of a reptile, on the other hand, totally disappears at death, and so it doesn't frighten us. Since we know that the human soul doesn't die, we shouldn't believe in the wrong teaching of the transmigration of souls.

24. *Hoĕ lŏ táo chī miéu xuĕ imˆ chī semˉ ciên guêi xén iû gûei ngó kí hôen có ỳ sù hoù fù tieñ chù xìn ſueń tímˆ yèn*

(24) While alive, we should know how to do good and evil. Individual souls go after death to God for Judgment, where there is a determination

25. *Chù fuēn chú sò, kî yĕ çái xám lĥ yèu uán fŏ, çiĕ sò gûei tieñ tamˆ, xàm xên chí sò yè : kî lĥ çái hiâ, lĥ yèn.*

(25) Of their wages. One place is above, and has all happiness. It is called the Court of Heaven, and is the place where the good are rewarded. The second place is below and has

26. *Ván kù, ciĕ sò gueí tí yŏ, fă ngó chī sò yè ; kai tieñ chù chī cûm, uû xeń pú xàm uû ngŏ pú fă : gên hién xi.*

(26) All bitterness. It is called earth's prison, and is the place where the evil are punished. God is fair, and rewards every good and punishes every evil.

27. *Tĕ yèu gûei ngó lĥ ſú quèi ngān lŏ ; chè guêi xén lĥ pin, cień çù nán chè, xĕ nai tieñ chù tái kí gîn chī sù gên.*

(27) Although in this present age some evildoers are rich, honored, peaceful, and happy, and some righteous people are poor, despised, and oppressed by misfortunes, it is certain that at death

28. *Héu çiù xén hoên lĥ ximˆ tieñ tâmˆ xèu uû kiúm chī fŏ çiù ngó hoên lĥ chí tí iŏ, xeù uû hiûm chī himˆ yè sù uû*

(28) God takes the good soul to the Court of Heaven to enjoy eternal blessing, and He sends the evil soul to the prison of earth to receive eternal punishment. If we don't concede that there

29. *Tiĕn tâm tí iŏ chī xàm fă ỳ páo xí gin sò guêi chī xeń ngó kĭ pú uàm leào xén gîn, piên ỳ leào ngó gîn, hô*

(29) Really are rewards in Heaven and punishments in Hell for those who do good or evil, aren't the good being deceived? Don't the evil have the better lot? How could God then be called just?

30. *Tĕ guéi tieñ chù chí cūm hū. hoĕ yuĕ: xeń ngó chī páo yĕ yeù hién xí? hô jû yuĕ xĕ lim xèn ngó chī páo hiên.*

(30) One might ask, aren't there some rewards for good and evil even in this present world? Why? We answer that if there were no rewards and punishments in this world,

31. *Tái iū xim heú, cĕ iù gîn pú chī xin héu chī ym, hó ỳ ien tieñ xám chī yeu chù; hū cú chám yèu fan ỳ chè*

(31) Ignorant persons might conclude that there would be none in the next. This is how the Kingdom of Heaven is proven for them. So, the unjust

32. *Yú çāi hŏ kieñ nán ỳ chîm kî ciên, lĥ kiái kî héu. xún tí chè múm kiĕ fŭ chī kiám, ỳ chêu iū uàm lĥ kiûen kî*

(32) Frequently suffer calamity, perils, and labors, to make amends for the past sins and to warn them away from future ones. Those who obey reason receive blessings corresponding to their past good deeds, and they are stimulated to future ones.

33. *Lâi yè yŏ yeù gûei xén chè lĥ pin cién xŭ nán hoĕ nài yñ guéi, xén chī chuĕ yèu siào quó ngó kú tieñ chù ỳ xí*

(33) If a righteous person suffers want, dishonor, labors, or calamities, possibly he has some bad works among his good ones. So God uses those things

34. *Hién páo chī chí sù heú cĕ jŭ çieûn fŭ chī yŭ yùm hiam chám lô ý yeù gnêi chè lĥ fŭ guéi ngān ló nài ỳn*

(34) To castigate him right now. After death, however, He brings him to a place of perpetual joy. If anyone does evil, and still is rich, honored, and blessed, according to the viewpoint of this age,

35. *Hîm ngó chī núi kiĕn yeù vî xén kú tieñ chù ỳ xí xàm chī kiĕ kî sù héu cĕ hién xîn ỳn chī; iŭ yùm xeú uán*

(35) This has happened because he has some good works mixed in with the bad. As so God is rewarding him with present happiness. After death, however, he enters the dark prison and receives all bitterness.

36. *kiù ỳ xĭ gîn yŏ miền hiá tí yŏ xeú uán xŭ, lĥ tĕ xám tieñ tâm hiam vañ fŭ piĕ yáo sañ kień kî yĕ yáo.*

(36) If the men of this age want to avoid Hell and all its torments, and to go to Heaven to enjoy all happiness, three things are necessary.

37. *Chĭ giń tieñ tâm chĭ chù ciĕ tieñ chù yè xí gîn hiĕ chú tā gîn chĭ uŏ, sieñ yáo gîn kî uŏ chĭ.*

(37) The first necessary thing is to know the Lord of Paradise, who is God. If the men of this age want to live in the house of another, they first must know the lord of the house, and then they can enter there and live.

38. *Chù fań čò jŏ [chú : hoám ní chĭ tieñ chù nêm xám jŭ uán fŏ chĭ sò kî lĥ jáo hiào sĕ tieñ tâm chĭ lú ciĕ tieñ chù chĭ sáo.*

(38) How much less could one ascend and enter the place of universal happiness if he didn't know the Lord of Heaven! The second necessity is to know the way to Heaven, which is God's Law.

39. *Yè xí gîn pú chĭ sò yŏ ŭ àm chĭ lú cĕ pú sĕ chĭ lĥ uí chĭ tieñ tâm chĭ lú čò chí chĭ fŭ kî sān piĕ*

(39) The men of this age, not knowing where they go nor the way to Heaven, will scarcely be able to go there.

40. *Yáo hiên sò ỳ chĭ kai gîn suĭ ỳ chĭ sò yŏ uam chĭ lú jŏ çái kiā hiên çó lĥ pú çhŏ hîm kiuĕ pú sĕ taò.*

(40) The third necessary thing is to act on what one knows, for even if a person should know the way which he wants to go, yet should sit idle at home, not going out to make progress, he will in no wise be able to reach it.

41. *Cĕ yŏ xám tieñ tâm uán fŏ chĭ čhú piĕ sin hîm tieñ chù xiń kiáo chĭ sú ỳ. Hoĕ yuĕ*

(41) Likewise, if someone wants to ascend to Paradise, the place of all blessing, it is completely necessary for him to know the works of the Divine and Sacred Law.

42. *Tien chù nài tiẽñ tí gîn [uŭ chĭ chù lĥ kî táo guêi chiń táo piń guêi tieñ tâm chĭ lú. ỳ tĕ uên mîm kiñ yŏ çûm çù tieñ chù xiń kiáo jû.*

(42) If someone says that he has heard and clearly understands God to be the Lord of earth and human affairs, and His teaching is the road to Paradise, and that he wants to follow the teaching of Holy God, what should he do next?

43. *Hô cĕ čò ? túi yuĕ yŏ çûm x' ím kiáo chè piĕ yeù leàm ý kî xań çaí iŭ čhiń sin fuń kiń tieñ chù guéi kî nài tieñ*

(43) The answer is that he who follows the Sacred Law needs to have two intentions. The first is to worship God with all our heart, since He is

44. *Tí gîn uŏ chĭ cuń chù lĥ seń uań uŏ ỳ iam ngù gîn chĕ kí çú çái iŭ cú puèn gîn chĭ lîm hoên, ỳ mieñ hiá*

(44) The universal Lord of heaven, earth, men, and all things, and he created all things to nourish us. The second consists in taking care of the soul to avoid the descent

45. *Tí iŏ xéu uán çù lĥ nêm xám tiēn ťam hiam uán fŏ gên yŏ sĕ çù ý piĕ yáo sañ sú kí yĕ yáo him ťien chù.*

(45) To Hell to suffer bitterness, and in ascending to Heaven to enjoy every felicity. For him who wants to obtain these, three things are necessary. The first is to keep God's precepts.

46. *Quêi kiài kí lĥ yáo siń ťien chù sú çim kí sān yào lim xiń xùi tiĕ çien fī.*

(46) The second is to believe in God's work. The third is to receive holy baptism, and to wash away past sins.

Tiēn Chù xĕ kiái.

1. *Yĕ kiń çûm yĕ ťien chù uán uŏ chĭ xam.*
2. *Lĥ. uû hū ťien chù xiń mim ỳ fă chái xí.*
3. *Sañ. xèu cheń lĭ ckī jĕ.*
4. *Sú. Hiáo kim fú mù.*
5. *Ù. uû xă gîn.*
6. *Lŏ. uû hîm ciê ỳn.*
7. *Ciĕ. uû ťeū táo.*
8. *Pă. uû vám chiń.*
9. *Kièu. uû yûen ťă giń çī.*
10. *Xĕ. uû tán ťă gîn çái uŏ.*

God's Ten Precepts

1. To honor and venerate the one God above all others.
2. Not to call on the name of the Holy God in a vain oath.
3. To observe the feast days.
4. To honor and obey father and mother.
5. Not to kill people.
6. Not to commit fornication.
7. Not to steal.
8. Not to bear false witness.
9. Not to desire another man's wife.
10. Not to desire another man's wealth and property.

These ten righteous precepts can be summarized in just two—to love God above all others, and to love others as oneself. These precepts are what God taught of old, that they might be honored and obeyed. Those who are obedient will ascend to Paradise and will enjoy happiness. Those who disobey will go to Hell, where they will be tormented.

The above articles of faith are only a summary. If anyone wants to have an absolute knowledge of the Divine Law, it is necessary to study diligently all the books about the Divine Law and to go to the temple of the Christians to hear the masters of the Law from the Far West explain it. Then they will be able to understand without any doubt, which cannot be removed with just a few words.

So, dear reader, you see how the souls of new converts receive the knowledge of the one and true God, without which the other mysteries of our faith would be in vain. These are explained, then they go on to the Trinity of one God, then the incarnation of the Son of God, the eternal word, then the sacraments, which are a remedy for every sin, and then they go on to all the other articles of faith. Thus, the new converts are taught the perfect worship of a Christian life. This is how our fathers have usually proceeded in the conversion of the pagans.

Part III, Chapter 1

The Idolatry Which Came from the West First to Persia and India, Then Later Spread to Tartary, China, and Japan

Preface

When I consider the human condition, I always think of the wise saying in Ecclesiastes 1:9, "I find nothing new under the sun. What has happened will happen again. What has been done will be done again." Certainly past events are a preview or outline of what is to be. We shudder at the misfortunes and tragic ends of many kingdoms, monarchies, and republics of past time, but we consider present ones in quite a different light. We marvel, when contemplating the monuments of the ancient Greeks and Egyptians, that a wise nation can fall into blindness, so vile, abject, shameful, and abominable that it honors anything with the status of a god. We marvel, I say, since a major part of the world is laboring under this same insanity, even after the salvation of man has been revealed. Seeing this causes us pain, so let us stop marveling. To use the language of physics, a cause always produces the same effect. The old evil one always is tormenting the world with his tricks. The poet says,

"The devil's wrath always fills the
world with hatred and fraud,
Nor is it ever quiet or satisfied with
the destruction of men."

There is never a truce or a peace, never any moderation or end to envy and hate. God's enemy always increases in pride. Malice grows, cruelty increases. The ancient architect of crime always attempts the same things. He dares everything, tries everything. His favorite weapon is to capture the minds of mortals by many stupid, demonic tricks of the curious and superstitious arts, which are called magic. There is no cult of the ancient Egyptians and their descendants which isn't followed today by our modern barbarians, who have changed the worship of sun and moon, or Isis and Osiris, into that of Foto and Chamis. You can find Bacchus, Venus, Hercules, Aesculapius, Serapides, Anubides, and other similar Egyptian gods, whom they worship under various other names. They make their sons pass through the fire to Moloch in a horrible human sacrifice. They pay special honor to the obscene human part, which the Greeks call the phallus. They worship all kinds of animals as divine. To summarize, you will find the whole place filled with the idols of the Egyptians. There is nothing of the divine mysteries of the sacred volumes which the Ape of God, the Devil, with the contaminated crimes of his fury hasn't borrowed from the sacred and venerable oracles of the prophets to cause contempt for God and the ruin of the saints. Here you can see a relic of the serpent of Moses raised up in the desert to restore the health of the perishing. The images of Noah saving the world by the ark and Elijah in his fiery chariot and other similar things can be seen in what follows. All the old mysteries, rites, and superstitious ceremonies have been borrowed for the new pagan religions, just as if reflected in a mirror. When I found out about this, I greatly desired to collect examples of various idols, rites, and ceremonies, which are described in a great many Spanish, Portuguese, Italian, and French letters at Rome in the Jesuit Archives, and I started to make a comparative study of these and the old religion. I hope that my little study will shed some light on this subject, since I don't think it will be difficult to investigate the origin of these by the resem-

blance and analogy of the rites, ceremonies and images. I also will suggest a method how to convert those blinded by satanic idolatry from the worship of false gods to the true knowledge of the one God and the Christian faith.

Chapter 1

Chinese Idolatry

The Chinese books say that there are three sects in the world, as they call their kingdoms and the neighboring ones, since they know very little about the other places.

The first sect is that of literati.[61] The second is the Sciequia.[62] The third is called Lancu.[63] All the Chinese and their neighbors who use Chinese characters for writing follow one of these. This is true of the peoples of Japan, Korea, Tonchin, and the Cochin China, of whom we shall talk later. These three sects correspond in nearly all respects to the three social classes who composed the ancient Egyptian kingdom, that is, the priests, those who knew the hieroglyphic writing, and the common people.

The most ancient and indigenous Chinese sect is the literati, which rules this kingdom, has many books, and is more praised than the others. They acknowledge Confucius as the author or chief of philosophers, just as the Egyptians do Thoyt, whom the Greeks call Hermes Trismegistos. The Egyptian wise men worshipped one God called Hemepht, and likewise the Chinese literati do not worship idols, but as Confucius taught them, the one deity they call King of the Heavens.

Another sect of the Chinese corresponds to the philosophers of the Egyptians and is called Siequa or Omyto. The ordinary name is Amida. The Japanese call it Xaca and Amidabu. We will discuss these more fully in the description of the Japanese idols. This law reached China from the west from a kingdom called Threnium or Sciurum. According to Fr. Trigaut this is the same as Hindustan and is situated between the Indus and Ganges Rivers. When we investigate this sect, its doctrines show that it came from the naked philosophers of the brahmins, Persians, and Bactrians, who formerly inhabited all Indostan. They believe in a multitude of worlds and in metempsychosis, which is the entrance of human souls into animals, and in all the Pythagorean teachings. Martini in his *Atlas* says this, "Xekiao is a sect which our fathers think first came to China after the time of Christ. It believes in metempsychosis. The sect is twofold and has an inner and outer teaching. The outer teaching worships idols, and teaches that the transmigration of souls after death is a punishment for sins. It abstains from eating anything which has lived. It is a ridiculous religion and widely rejected even by its priests, who think it necessary for drawing the rougher sort of people away from sins and inciting them to virtue. The outstanding thinkers of the inner teaching think metempsychosis is one of the best parts of moral philosophy, since it regards complete emptiness from passion and evil affections as a victory which, when achieved, frees one from the cycle of rebirth. It knows of no punishment or reward after death except for a Void, and asserts that there is no truth in this life except as we perceive it. Thus, good and evil are said to be different aspects of the same thing."

Trigaut writes as follows, "They invent a multitude of worlds, just as did Democritus and others. The doctrine of the transmigration of souls seems mostly to have been borrowed from Pythagoras, and to this they have added other fabrications to disguise falsehood. They seem to have borrowed somewhat from the Gospel light as well as from our philosophers. Certainly they have a type of trinity in that three gods are said to merge into one divinity." Trigaut also says about them in a Spanish letter of his, "They have had some knowledge of the Gospel, since one can see in the province of Paquin a certain idol which has a man's body but three heads which look at each other. The Chinese say this means that the three heads have only one will." Later he says that "they have a statue of a

woman with a baby in her arms." Fr. Martin Martini thinks that he saw in Fokien Province some relics of the Christian faith which once flourished there. He says he saw old crosses and statues of the Blessed Virgin holding her son in her arms. These are set out on exhibition in our churches to strengthen the minds of the new converts and to increase their devotion. One might piously believe that these were left by St. Thomas or other preachers of the Gospel, but more likely were idols from Persia, Media, and the philosophers of India, where these heirs of the Egyptians built many types of statues to signify one effect. This will be clear later when we discuss Japan. Moreover, like the Pythagoreans, they abstain from meat and shave their hair and beards. They live apart on hills and in caves for the sake of meditation. Their temples are full of huge idols of bronze, marble, wood, and clay. You would think these were Egyptian shrines.

The third sect is called the teaching of Lanzu. This corresponds to the Egyptian common people and magi, and originated with a philosopher who lived at the time of Confucius. They say he spent eighty years in his mother's womb before he was born. This is why they call him the "Old Philosopher." This teaching promises a paradise for those made up of spirit and body. In temples they place images of some people and say that these went to heaven. They prescribe certain exercises, ways of sitting, prayers, and even drugs, by which they persuade themselves that they will achieve a longer mortal life with the favor of their gods. The special task of this sect of priests is the exorcism of demons with their evil prayers. They do this in two ways. They draw pictures of horrible demons with black ink on yellow paper and attach these to the walls of the houses. Then they fill the house with such harsh cries that they themselves seem to be demons. They claim to a second task. They promise to be able to charm rain from a dry sky, and to stop excessive rain. They also promise that they can avert private and public misfortunes.

These are the three chief sects. This cunning deceit is never quiet, and in a few generations many sects have been derived from these original ones. One is scarcely able to number them, as the incredible number of images will show. There are thousands in shrines for worship, and this abomination is almost the first thing seen in private chapels set aside for that purpose, in the forum, in villages, on boats, and in the public palaces. These in all their variety seem to imitate the infamous Egyptian idols. There are also certain and clear proofs, of which three are especially convincing. First, like the Egyptians and Greeks, they believe that certain gods preside over the universe. They build mystic temples and like the Egyptians use various rites and ceremonies to placate the angry gods and to attract the favorable ones. The second argument for the borrowing of the Chinese religion from the Egyptians is obvious and beyond doubt. To the present day there are found in China temples dedicated to Mars, Venus, Fortune, Peace, the Oreads, and the other gods of the Greeks and Egyptians. I could quote many examples from the Portuguese and Spanish annals. An example is shown on the map of the city of Nanchin, elegantly printed on Chinese silk by our fathers, and sent several years ago to Rome. On this are seen superb buildings, massive ramports, and the temples of the gods in the appointed places. You can see there shrines to Mars, Fortune, Peace, the Oreads, nymphs, and the geniuses of the air, the birds, the sea, rivers, the protector of the city, the sea dragon (whom the Egyptians called Typho), Jove, Atlas, and the other Greek and Egyptian gods. When I saw these, I thought this ought to be included to show the relationship of the Chinese, Egyptian, and Greek religions.

Temple of the Sea Dragon, or Typho	Temple of the Pleasing Mind	Temple of the Protector of the Forest, Diana
Temple of the Queen of Heaven, that is, the Moon	Temple of the Planet Mars	Altar of Heaven
Temple of the Sky	Temple of the Protector of the Walls	Altar of Earth, the Ceres
Temple of Demons and Spirits	Temple of Best Peace	Temple of the God of Rain
Temple of Mountains and Rivers, that is, the Oreades and Nereides	Temple to the Spirit of Medicine, Aesculapius or Apollo	Altar of the King of Birds

This scheme so agrees with the Greeks and Egyptians that their idolatry seems to have migrated to China.

The third argument is that they have the same type of hieroglyphic writing as the Egyptians, as we showed in the second part of our *Oedipus,* and the same rites and ceremonies.[64]

We know that the Egyptians always regarded the pyramids with divine honor. The traces of this same cult can be found in China today. The Chinese hold their pyramids in such veneration that no one would dare approach them unless he had first performed the appropriate ceremonies. I now quote Book Five, Chapter Fifty-one of Peter Jarric's French language *History of India.* He says, "Besides these wood idols are others called chines. These are shaped like pyramids and contain a kind of white termite which isn't found on the outside. These have little dwellings inside and no one knows what they eat. They ruin the little dwellings where they are placed, which are shaped like chapels. The pagans are amazed at this, and greatly fear these chines. When they buy a slave, they take him to one of these pyramids carrying an offering of wine and other things. They pray to the idol, asking for serpents, lizards, and tigers to tear and devour the slave if he should run away. The poor slaves fear this so much that they are afraid to run away from a bad master, no matter how much he mistreats them."[65] From this it is clear that the Chinese borrowed these pyramids from the Egyptians, Persians, and others, who were accustomed to worship a stone or a rock atop a column or a pyramid, instead of God. This is shown in my *Oedipus.* The account of one of our Fathers says that the Novizonian pyramids are built in just this way with the best stones, not only in the cities but on the high mountains all over the Empire.

Let us hear the account given by Fr. Martini when discussing Foquien Province on folio fifty-seven of his *Atlas.* He says, "They have many fine buildings and shrines. The tower outside the wall, however, surpasses everything in its splendor and size. It has the shape of an octagon and rises nine stories high. The tower of Novizonia is nine hundred cubits from top to bottom and of a proportionate width. The whole exterior is ornamented with raised pictures and figures on the thin porcelain finish. The interior is covered with various types of marble, which is so flat and polished that it is like a clear mirror. One can see the reflection of his face, especially in the darker ones. There is a twisting or helical staircase, not in the middle, but between the double external walls. From this one exits to each floor where there are beautiful marble balconies with banisters of iron and gold. These circle the whole tower, and

are its ornaments. On the balconies outside of the tower, especially near the top, little bells and chimes are hung to give a pleasant sound when the wind blows. The highest story contains a copper and gold idol, to which the tower is dedicated. Around the tower are other idol temples of such admirable workmanship that the ancient Romans would have marvelled. This is one of the towers superstitiously built by the Chinese. They think that their fortune and happiness depends on these towers. I have briefly described one tower because I climbed it myself and examined it personally. The Chinese have even more beautiful towers, but this one will let you know about them all, since they all have the same general structure and architecture. As the old saying goes, you can recognize a lion by his toenail."

The Chinese, like the ancient Egyptians, lock up demons in statues and dedicate temples to them, where they ask questions of them. Fr. Jarric in his book says, "There is also in each kingdom a place dedicated to the Devil, where on a little island they make sacrifices to him. They call the idol Camassono. Those who pass by are much afraid of the idol and make offerings to it as soon as they see the island, lest perhaps it sink their boats. They throw oil or other things into the sea." Fr. Trigaut, in Book One, Chapter Eight, explains the oracles. He says, "They consult demons and familiar spirits, which abound among the Chinese. People consider these more as divinities than demonic tricks. All are greatly deceived. Their oracles speak with the voices of infants or wild beasts. They describe events past or far away, and do so rather accurately, but predict the future falsely. All these things were also done by our own pagans. One custom peculiar to the Chinese is that of choosing the site for a house, temple, or grave according to the location of the head, tail, or feet of the dragons whom they imagine to live under the ground. They think that the prosperity and good luck of their cities, provinces, and the whole kingdom depends on these dragons. Many important men are involved in this recondite, or rather demonic, science, and they are summoned from a great distance when there is need. Public towers, mounds, and machines are built to bring good luck and to drive away bad. Just as astronomers study the stars, so these mountain watchers and geologists predict the future according to the location of the mountains, rivers, and fields in the empire, all of which have been numbered. One couldn't find anything more absurd than this. They think that the health, wealth, honor, and entire fortune of one's family depends on the direction in which doors or windows open, and on where the highest part of the roof is located, and other similar nonsense. The hamlets, taverns, and forums are full of these astrologers, oreomants, geomants, augurers, conjurers—in short, imposters." Who could fail to see this place, so full of fortune tellers, as just another face of Egypt? Time would fail me if I wished to tell everything. If the reader wishes to learn more, he should consult the cited authors. The few examples given here are enough to show their relationship to the Egyptian mysteries.

I will now give some sketches of the Chinese idolatry, which has greatly deceived the literati. In order to seem wiser than the common people, they have divided their false gods or divinities into three categories. These are said to be celestial, terrestrial, and infernal. They affirm that in the celestial division there are three essences in one godhead. They worship this as Pussa. This is scarcely different from the Hebrew concept of divinity with three attributes, that is, Crown, Wisdom, and Intelligence, which they explain as the infinite and misty sea of the Divine Essence, as we have shown in our explanation of the Hebrew Cabala. The Greeks adopted this concept by stating that three Graces stood by Jove's throne. The Chinese likewise thought that everything was ruled and governed by the influence of these greater and lesser order of gods. Satan right down to the present day teaches the doctrine of the Trinity, although wrapped up in numerous fables, the better to attract the souls of unfortunate men and to catch them in his net. So that the reader may better see these Satanic inventions, I attach here a drawing of the gods and goddesses, which Fr. Grueber recently brought from China for us to keep in our museum.



Pagodes, a Divinity of the Indians. The idol Menipe.

They worship three divinities with the single name Pussa. One is shown in the upper part of the picture with two attendants, while a chorus of false gods below raise their arms as if to support him. In the middle is the one named Fe or Fo, which means Savior. He is another Jove with august appearance and great, refulgent majesty. He is surrounded by a great throng of gods and goddesses, whom they say were the heroes of old begotten by the gods. Below these is another throne of gods and demi-gods of the kingdoms of nature, who seem to show great veneration and readiness to obey the wishes of this great Fe or Chinese Jove.

Another drawing shows this more exactly. Here you see Fe, or the Chinese Jove, shining with his previous splendor, with the crowd of the armed followers of Mars above him, and those of Neptune below. These are traces of the ancient stories about the gods whom the Greeks called Jove, Mars, Neptune, and Vulcan, and the Egyptians called Osiris, Iris, Horus, and Typho. All these will be fully described later, but now we will give an explanation of the following sketch.

The sketch is divided into three parts. The first contains A, which marks the divinity known as the Lord of Heaven, whom they call Fe or Fo, which means savior who ought to be worshipped. His hands are covered to show that his power in this world is invisible. His crown is interwoven with precious stones to increase his conspicuous majesty. This crown shines like the halo of our saints. At his right sits B, who is the deified Confucius. At his left is C, who is Lauzu, whom the Chinese call the Old Philosopher, apotheosized and adorned with divine honor as the founder of the Chinese religion. Fe, the great divinity of heaven, first came to be known by the Chinese due to their

writings. At D above these are the other philosophers famous for their books, who share, as they say, in the Divine Illumination. At E is the great lotus-born military leader and defender of the Chinese Empire. G and H show the divinities of the second order, the children of Mars, who first conquered the world. H shows the ones who codified the rules of war and so were deified. The deities of the third order are at the bottom of the sketch. These are the water spirits and the fire spirits who are in charge of the elements of the world. This is the belief of the Chinese about the highest gods. These are clearly vestiges of the Egyptian and Greek mythology. For what can the God Fe, with his attendants at B and C, signify except Jove with Apollo and Mercury? What could the middle order with swords and javelins except Mars and Bacchus?

Also, the lower ones, I, L, and M, which are conspicuous for their fiery faces, signify Neptune and Vulcan, the latter Lord of the subterranean fire, the former lord of the seas. The Chinese call them the spirits of the sea, mountains, and fire. Mars, marked by GG, is shown threatening Neptune and Vulcan, which pictures the struggle between the elements. Also, the Chinese picture the changes of nature like the Greeks and Egyptians. However, these are embellished with many fables unlike those of the Greeks. The god Fe is a flying dragon whom they call the spirit of air and mountains. He is covered with a tortoise shield. They borrowed this fable from the brahmins who say that the world was born from a dragon or serpent, as will be fully explained later. They have imported so many different fables that one can scarcely straighten them out, but we will talk more about the worship of this dragon in the following chapters.

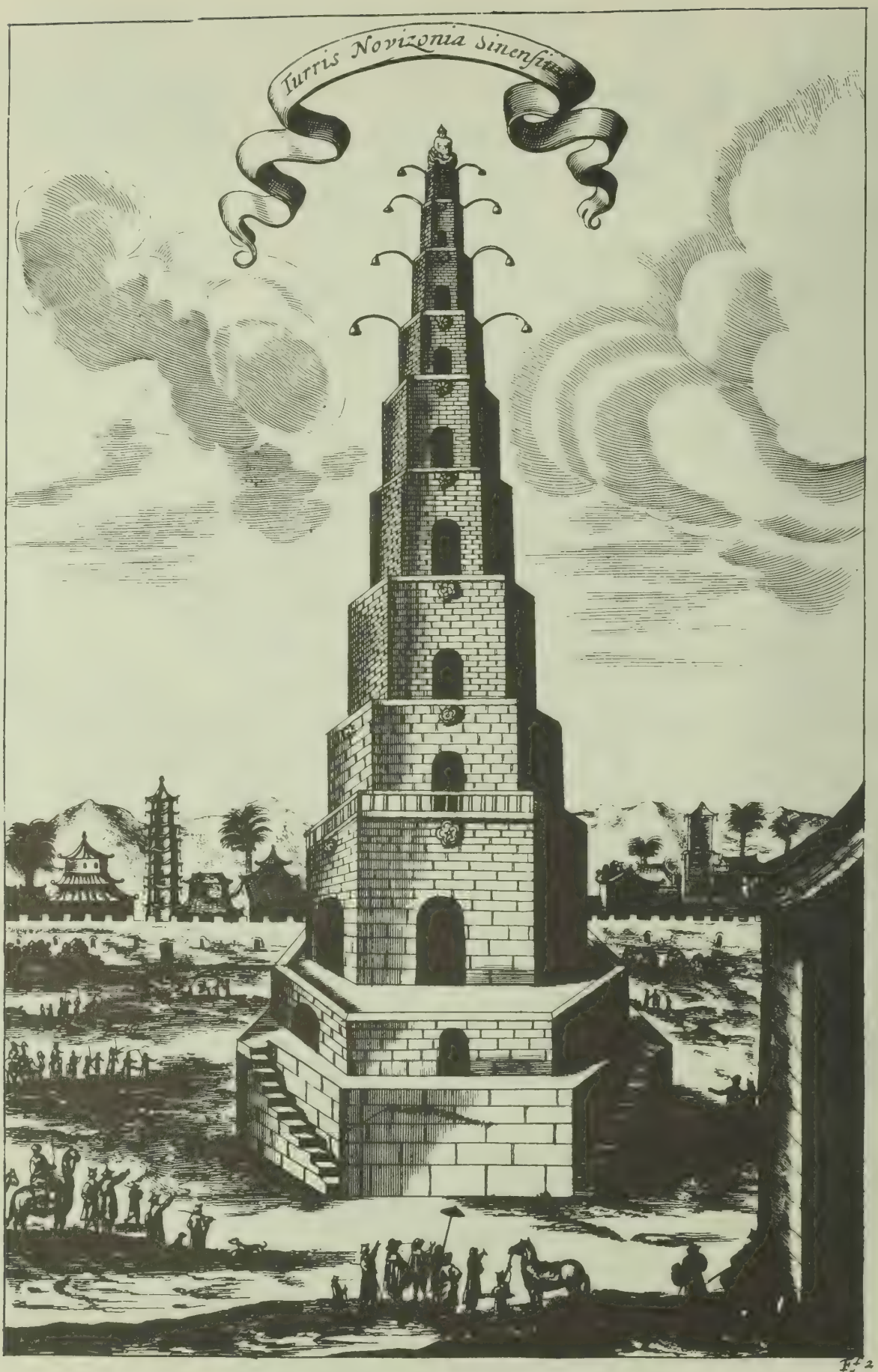


A Type of Pussa, the Chinese Cybele or Isis

The Sacred Characters which they borrowed from the Brachmans, and which express the great attributes of the deity



Drawing of the Principal Chinese Deities



A Chinese Tower of Novizonia

Part III, Chapter 2

Parallels Between Chinese, Japanese, and Tartar Idolatry

Since the Japanese have borrowed their idolatrous religion from the Chinese, they have as great a variety of sects as the Chinese. These can be summarized under two headings. The first of these is those who deny an afterlife and who believe that there is no future punishment or reward for good works or evil. They lead an Epicurean life. This sect is called Xenxus.[66] The bonzes, the ministers of this sect, worship certain idols called chamis.[67] They raise beautiful and expensive temples to these. They swear by them in important matters, such as when they are undertaking business or they are giving homage to the king. They pray to them for avoiding unfortunate or harmful events and for gaining victory over their enemies. In a word, their whole goal is to enjoy happiness in the present world, and this is the one aim of the sect. The others, who believe in immortality of the soul and an afterlife, are similar to the Pythagoraeans in their rites and ceremonies. Most of the Chinese sages follow this theory. They worship an idol by the name of Omyto, commonly called Amida.[68] They have invented a thousand stories about him, but since these add nothing to our project, I will gladly leave them out. I will only mention this one thing, that they believe to be saved one needs only repeatedly to pray the words "Namu Amida Buth," which means, "Blessed Amida, save us!" While they are repeating these words over and over, they hold their rosaries. These are prayer beads which the Japanese have in common with Christians, and which are often painted on the idols' hands as the following picture shows. This is a picture of Amida and it agrees in every way with the Chinese idol Pussa as will afterwards be clear.

Lest I seem to be asserting something only on my own authority, I will quote here some words of Fr. Ludwig Gusmann in his Spanish language account. He says, "There are many sects in Japan which have been, and still are, different from each other, but these can be reduced to two main ones. The first **denies** that there is any other life than that which we perceive with our senses and that there is any reward for good works or punishment for crimes which we do in the world except those we get while we live on the earth. Persons who profess this view are called Xenxus. All the bonzes and laymen worship the idols called chamis. The lords and distinguished warriors of Japan belong to this sect. They build rich and expensive temples to chamis and swear by this idol in important matters. They hope to attain health of body and victory over their enemies in this way. As regards those who believe in an afterlife, there are two principal sects, and from these have come an infinite number of others. The first of these is called Xedoxius after a man who is the subject of many silly stories and lies. He was said to be a son of the king of the East who had two sons. His wife died, and he did so much penance for her and for those who adored her, so that to be saved one has only to say "Namu Amida Buth," that is, "Blessed Amida, save us!" Their superstition is so great that they say these words with great tenderness and devotion, one time for every bead in their rosaries." Here Fr. Gusmann is talking about their method of praying with a rosary.

This is confirmed along with other things by Francis Belleforet in Book Four, Chapter Six, of the *Universal History* which he wrote in French. He says, "The Japanese, like the East Indians, carry all kinds of rosaries like ours on which they count their prayers, which are much longer than ours. They say their prayers one hundred and eight times because their scholars and bonzes teach that there are just that number of sins which can defile a person, and one needs to be armed with a prayer against each one of these sins. Every morning when they get up, they say nine prayers, raising the fingers of the right hand, thinking that this will be

able to keep the devil from doing them any harm."[69]

Moreover, there is another sect of the Japanese called Foquexus from a book of this name.[70] These people worship the idol called Xaca or Jaca, and they tell a thousand stories about him. They reverently repeat, "Namu Mio Foren Qui Quio." They think this will be enough to save them. Nobody so far has been able to understand the meaning of these words, since they come from India. The disciples of this Xaca were Cambadagi and Cacubao, both of whom are worshipped as divine by the Japanese. Cambadagi is more a demon than a man, if the story is trustworthy. He was the first who taught the ritual of worshipping a demon. Moreover, by chanting certain words he could make a demon enter into someone's body, and he taught other things about demons. This sect is followed by those who are called "Samabugi," that is, "Soldier of the Mountain." These imitate the Chinese rituals for conjuring spirits and genies into statues and they are given to all types of divination. They love solitude and rugged mountains and so they are rarely seen in the cultivated areas and habitations. Of these Gusmann says, "This same bonze Cambadagi had two other disciples who were the brothers of his father and his mother and who were such good disciples that they founded a new sect worse than all the preceding, since its followers were entirely dedicated to the worship of a demon and gave themselves to him as his servants and friends. Those who follow this faith are called 'Jamabugis,' which means, 'Soldiers of the Sierra.' They prefer to live in the high mountains and are rarely seen on the plains. Others use witchcraft and a thousand tricks to get what they want through a pact with this demon, who rewards them and shows them secrets. They can predict good or bad luck just like the gypsies, find stolen things, and foretell the future. The founders of that sect taught them to go twice a year to worship the demon in a certain temple. This is a very extraordinary matter, according to the account of a bonze who had made this trip seven times, and who became a Christian through our Lord's mercy." This is the account of Gusmann, which is confirmed by letters written in Portuguese in 1565 and sent from Japan and China. You may consult them. These were printed at Evora. I could tell a thousand other rare things about similar tricks of the Devil. This would surprise people, but this is not our intent, so I will pass over it in silence and return to the subject.

We know from Iambilicus and Clement of Alexandria that the Egyptians made a mystic painting of God sitting on a lotus leaf. The Gnostics represented Harpocrates fitted out with this flower, which has various symbolic meanings. This custom penetrated into Persia, India, and even as far as China, Japan, and the farthest Orient. They paint the deity known as Amida or Fombum sitting on a flower or rose or on a nymph and shining in great splendor. The Reverend Father Assistant in Portugal has sent me this picture and I thought it ought to be included here.

The sect called Fombum of Jenxii feels quite differently about Amida than does that of the Xodoxii, as we have already said.[71] They say that he is an invisible substance, separate from any element, existing before anything else, and the source of everything good. When they paint him on the flower of a nymph or sitting on a lotus, this shows that he explains the hidden virtues and perfections, which is symbolized by the clothing covering him.

Concerning the Chinese Cybele Whom They Call Pussa

The image or idol of Pussa sits above a lotus flower. She has great modesty and grace despite the marvelous contortion of her hands. Eight arms come from her left side and eight arms from her right. Each hand holds mystical symbols, such as swords, hellabards, books, fruits, plants, a wheel, ornaments, a box, or a flask. The bonzes describe her origin as follows. Ten generations ago they say there were three girls or nymphs who came down from heaven to wash in a river. Their names were Angela, Changela and Foecula. When Foecula had laid her robe down by the river, the herb called Vesicaria with its coral red fruit appeared from somewhere. (I think this was probably the heliocacabum or Water Lotus. When she saw it, she picked it up instantly and ate it.) When the other two sisters went back to

Heaven, Foecula, who had become pregnant from having eaten the fruit, remained on earth until she could give birth to a little son. When he was weaned, she placed him on a small island in the river and told him to wait for a fisherman who would come by soon and take him home. She said she was soon going back to Heaven. So it happened. The boy was raised by the fisherman and became a great man. Later he won the whole empire and wrote laws for it, and ruled far and wide. I have also found this fable in historical documents of the brahmins, although entangled with other monstrous stories. The literati, who seem somewhat wiser than the common people, say that this many-armed Pussa is the mother of all the gods. The Egyptians describe her as having many swelling breasts and many arms, and they call her Isis. The Greeks name her Cybele. Those Chinese sages who ridicule polytheism say that this representation of a goddess only describes the strength, power, and force of kindly Nature. Moreover, that the sixteen arms are symbols and show that China has lived under this goddess in great peace for sixteen generations or sixteen golden ages. She sits on a lotus. This plant, floating on the water and irrigated continually by the rich supply of moisture signifies the moist beginning of all things. The Chinese literati agree with the ancient Greek philosophers on this. They say that this Pussa is the ruler of nature. I might more aptly say she is the Chinese Isis or Cybele, by whose influence everything is conserved and made fertile.

All these things are confirmed by Portuguese letters from Ludwig Froes in 1565. He was in Japan and sent these letters to Europe. One of these letters is about this Amida. Froes says, "Amida has monasteries and very grand houses. His monks cannot marry under pain of death. Amida is placed on an altar in the middle of his temple. His face resembles that of Syaon and is almost like a woman's since he has pierced ears and rays around his head. He sits on a beautiful rose in the middle of the woods." In another place he says, "Jenxus has an invisible and subtle aspect not dependent on the elements of the physical world. This is called Fonrai Come Mongui. The wise men also say that he has attributes different from that invisible aspect. They say that Fombum has always existed and that he will have no end. He was created for himself alone. His being fills the earth and sky and he occupies everything physical to show his immensity in the infinity of his essence. They assure us that he doesn't work hard to govern his creatures. Without any difficulty he contains them in his own being. They say that he had no quality or color which can be seen by people. Finally, this Fombum has a thousand rare perfections and is the source of every good thing." It is clear that the wise men of that nation have more reasonable ideas about divinity than do the peasants and the commoners. The rustic people understand the Amida in a gross and material way. They think that he is the most beautiful human they could imagine. The teachers and the wise people understand his beauty as spiritual and in a mysterious way, as did the ancient Egyptians.

Moreover, they worship the sun and the moon like the Egyptians and the other Oriental peoples. This can be seen in the same Portuguese letter which says, "The older among them believe that there were men who lived like the philosophers, many of whom worshipped the sun or the moon." This was confirmed by a letter of Fr. Francis Xavier written November 5, 1549, which was sent to the College of Goa, where you will find many other things about the superstitions of this people. If you compare the pomp and the festivals, which they have annually for their gods with those of the ancient Egyptians, you will find them with very few exceptions to be identical. In the Komases of Egypt, according to Clement, they were accustomed to set up statues of their gods and to carry them around with vain and ridiculous gestures. So too the Bonzes. Ludwig Froes also writes about this in one of his letters. He says, "The ancient custom of Fiyenoijama of the bonzes is an annual feast to this idol. They all come armed and carry chairs into the seven different temples. The first of these is a festival of Sacamoto. This is no sooner finished than they begin another in honor of another idol or cami which they call Gujon and which is the most solemn of Japan. The demon even dares to imitate the body of Christ. They raise up houses, dance,

plan and amuse themselves. They hold their idols in their hands, the inside covered with linen and the outside illuminated with a lamp." Who can fail to see that this is a description of a ceremony of Isis?

They have a procession and go into their temples. Just as in Egypt, you see innumerable shrines to many-formed gods. Some gods have the heads of cows, or dogs, or animals, and they are a fearsome sight for the onlooker. Others have many arms and seem more like monsters than gods.

The second volume of *Japanese Idolatry,* which was written in Italian about various trips and voyages, describes this as follows: "All the gods in that island and region are quite different from each other. Several of them have the heads of cows. Others have heads of pigs, dogs, or goats. Some have a head with nine faces, and others are three-faced. One face is where it ought to be, and the other two faces are over the shoulders. Others have four hands, others ten, and yet others have a hundred. The more heads they have, the more powerful are they considered, and to these idols they show more reverence. The only response to Christians when asked why they have so many gods is, 'This is the way we have received them from our fathers and our ancestors.' " It seems that these words have been taken word for word from the account of Marco Polo. In Book Three, Chapter Six, speaking of the isle of Zipangri, which is Japan, he says, "Men of the island of Zipangri worship various idols, some of whom have the head of a cow, others of a pig, others of a dog, and yet others of quite different animals. Some have four hands, some twenty, and some a hundred. The more hands they have, the greater their power. Again, some have four faces on one head and some have three heads, one on the neck and the other two on each shoulder. When they are asked why they have this tradition, they answer that they are imitating their fathers, and they shouldn't believe anything else."[72] It has already been shown how the Egyptians had Osiris, the sun god with a bull's head, Anubidus or Mercury with a dog's head, Pan with a goat's head, and Ammon with a ram's head. Serapis and Diana have a three-headed image. Maro speaks of, "The threefold-headed Hecate, the three-faced Diana."[73] The mythologies frequently mention the hundred-handed Briareus, which is how the ancient ones referred to the effects of the sun. Janus is shown with four faces since he is the principle, the boundaries, the beginning, and the end of all things. Moreover, the ancient temples were of a four-fold nature, since the four sides indicate the four parts of the year which the Greeks and the Romans called seasons. The hundred-handed Briareus is the sun. Therefore, Homer calls the sun hundred-handed and this is a type of symbol which is appropriate to explain here. The interpreters of Hesiod say that Briareus means springtime because of the herbs, flowers, and green things which grow so well in the spring. Gyges means the winter, and hundred-handed refers to the many things which were collected and stored and are distributed for various purposes and which each one uses for his own business. To Homer "the Hundred-Handed" was the sun with its many and innumerable functions. The more these functions are understood, the more they seem to be those of Pussa, the goddess and idol of the Chinese.

Aren't the Chinese and Japanese idols just metamorphases of those of the Greeks and Romans? Certainly Ludwig Gusmann describes this in his *History of Japan,* Book Five, Chapter Nine, when he discusses how the Japanese venerated their many-armed, three-headed god. To the Japanese this god's form symbolizes its perfection. Gusmann wrote in Spanish as follows: "On an altar of the temple one can see a very large idol completely covered with pure gold. The idol has three heads, more than forty hands, and arms all around. They say that by this they can understand the great perfections of their god. Also, nearby there are more than five hundred other gods cast in gold and arranged in nine rows like angelic choirs. Each of these is as large as a man." Who can fail to see that the devil has copied Christian mysteries and mixed them with ancient superstitions? We have already shown a picture of one of these here in Rome.

Moreover, not only the many-formed images of the Egyptians have been copied by the Chinese and Japanese, but living animals such as fish, cocks,

deer, wolves, dogs, and cows are worshipped in the Egyptian way. Ludwig Froes in his previously quoted letter says: "In the first place there is a river as long and wide as a musket can fire. It is so full of fish that they are pushed out onto the bank, but since it is dedicated to a pagoda, no person will take a fish, lest he become a leper. Even the bonzes won't eat the fish since they think it would be a great crime, but they have no scruples about killing a man or stealing his goods and taking anything that he has. There are a great many serfs in the villages who are consecrated to the pagoda, so numerous that they run around the streets like the dogs in Spain. No person dares to do anything to them and if someone chances to harm one of them accidentally, they seize the person and oblige him to pay a sum of silver as ransom, and they punish and kill his attendant after confiscating his goods. If the serf dies from a blow, they blindly demolish the entire street and confiscate the goods of those who live there, even if one dies without anyone being able to tell if it was from old age or illness or a wound. These miserable people have been reduced to this wretched state by the demon who enchains them and forces them to adore and give divine worship to animals. We have seen an example of this in certain kingdoms where they worship wolves and, when consoling a sick person, say that soon he will turn into a wolf. The person answers that it is a great advantage to become a wolf." However, this will be enough discussion of the gods of Japan. The many-headed idol in the illustration above was seen by Fr. Grueber in the Tartar kingdom of Nepal.

Before I end this chapter, I have found many pertinent facts in the *Account of Chinese Affairs* which Christopher Borri wrote in Italian not long ago, and I feel that I should add some of these to confirm what we have said. In addition to the dogmas which the Chinese and Japanese share with other nations, they have some beliefs particular to themselves. They approach very closely to the Pythagoraean doctrine. They believe in the immortality of the soul, in the doctrine of metempsychosis or palingenesis, in the world soul, and in other ideas that come from Platonic or from Pythagoraean philosophy. Also, they believe that the world came from an egg. They say that the firmament was made from the shell, the air from the egg-white, and the earth from the yolk. Their philosophers also say that the world is a large animal or man whose head is the sky, whose eyes are the stars, whose hairs are trees, plants, and herbs, whose bones are metal, and similar things from this great animal and megacosm. Indeed let us hear the words of this author. He says, "This philosopher described the fabric of the world with two metaphors. One is that the world came from an egg, which grew so large that the shell became the sky, the white became the fire, air, and water, and the yolk became the earth and the things on the earth. The other metaphor is of a great man whom they call Banio, but we call the microcosm. The world was made from this gigantic man. His skull became the sky, his eyes the sun and moon, his flesh the earth, his bones the mountains, his hairs the grass and trees, his belly the sea. So adapting every member and material of the human body to the fabric of this world, it is even said that humans were formed from the head lice of this giant and were dispersed through the entire world."[74] Again with their neighboring tribes they assert that dead people eat food and drink, and this is the reason that they prepare splendid banquets for them every day. "The third thing they believe is that the souls of the dead need corporal nourishment. Thus, at certain times of the year, children prepare feasts for their deceased parents, husbands for their wives, and friends for friends. When the preparations are made, they wait a long time for the dead to arrive and sit at the table to eat." All these things have already been explained. The Tartars have the same error. According to Marco Polo, "They worship a false god called Natagai. They think he is the earth-god and they try to appease him with herds of cattle. They greatly honor this divinity and there is no one who does not have an image in his home. Since they believe that Natagai has a wife and children, they even place next to his statue litte images of his wife and children. They put his wife on his left hand and the children in front of him.They show these idols great reverence, particularly when eating at meals.

Before eating, they smear the lips of the images with the fat of cooked flesh. They place a part of the meal outside their home and believe that the god eats it."[75] Now let us consider Cochin China, where they worship famous kings and dedicate numerous idols to them. In this also they copy the Egyptian ideas about apotheosis, or deification, which are as follows.

In the middle of the palace of the apotheosis there is a magnificent monument with exquisitely adorned altars. They place the coffin on the altar of Onsay. It is covered with white vestments. They consecrate it with various ceremonies and sacrifices of wine, cattle, and many other animals. When this has been done, they burn the coffin with its decorations, keeping out the body of the deceased, which they bury secretly. They move the body back and forth between twelve tombs, and so trick people. The supersitious population always remains doubtful and uncertain about the real location of the body. Because of this uncertainty veneration and devotion grows for the idol in each place where the bones might be placed. Rites and sacrifices are carried out to all the idols. Let us hear the words of Borri. He says, "When these days were over, they set fire to the whole apparatus, burning the palace and the temple with all its ornaments and riches, preserving only the ark and its corpse, which they secretly bury in a dozen different tombs, moving it in secret from one place to the other so that the people are kept in doubt as to where it is. In their uncertainty they show the idol honor and respect at every place where his bones might be." In this they imitate the Egyptians, who acquired divinity for Osiris at the instruction of Isis by a similar trick. Plutarch says about Isis, "When all the parts of Osiris except for the sexual organ had been found, he wanted to make sure that the tomb was unknown and would be honored by the Egyptians and other men. With incense and wax he fashioned the parts into the likeness of a man, then called together the priests. He gave each priest an image of Osiris, asserting that this was the true corpse and making them swear that they would never tell where Osiris was buried and that they would serve each image as if a god. For this reason each priest today says that he has the tomb of Osiris."[76] Other such things also follow. This was the invention of a shrewd demon and was very successful in snaring souls into the false worship of gods, but this is enough discussion about Japan.

Part III, Chapter 3

Parallels Between Indian and Chinese Idolatry

India is divided into various provinces and has various islands bordering it, nearly all of which have the same ceremonies for the worship of the gods. The sun, or fire, is the most important among their innumerable gods. Throughout the year there are various festivals for it, all of them like those of Egypt and Persia. They have nothing sacred which does not seem to have been borrowed from somewhere else.

The idols of the Greek and Egyptians are found here and worshipped with great veneration, as all the travellers who have passed through there testify. Before all others there is a cult of Apis in the shape of a cow or a horned bull, whose image is found in the temples, porticos, and highways. Ludwig Sachinus, a merchant from Avon, told me that in the Mogor kingdom adjoining Bengal a huge cow is erected beside royal public road.[77] This image has two huge rubies for eyes. These marvelously gleam like real eyes. He also said that no one considers his journey blessed until first he has made certain sacrifices to this cow-idol. Marco Polo the Venetian testifies that there are many islands neighboring Bengal which worship a cow. He says, "There are people of the kingdom of Var who are idolaters and many of them worship the bull as sacred. Neither does anyone kill one, and if a bull happens to die, they smear their houses with his fat."[78] We read about Meliapore, the City of St. Thomas, in Chapter Twenty-Eight, "When these cow worshippers go to war, they carry with them hairs of the forest bull. They tie these to the hair of their horses, on which they sit. Their footmen tie the hair to their shields and to their hair. They believe that in battle they will be safe from every peril since they think the wild bull is very holy."[79] In Chapter Thirty of the same book we read, "The Laenses worship cows and with great reverence smear themselves with the fat of cows' bones." There are traces of Greek gods as well as Egyptian, as can be seen from the letters of Fr. John Lopez, Jesuit procurator of India and the Philippines Islands. He confirmed this to me personally when at Rome. He says, "The sect of the Philippines is idolatrous and is the same as the Greeks and Romans, for they worship Jove and other gods. They have their own names for the gods. Jupiter, for example, is called Maglente which means, Thunderbolt-shaker. This word is formed from "lente" which means thunderbolt, and "mag," which means to shake. Atlas is called Tomcom Langit, that is, Column of the Sky. "Langit" means sky and "tomcom" means column. The other names are the same. They have their own Elysian Fields which they call Calongdan, that is, Setting of the Sun. This is a clear sign that the idolatry of the Egyptians and Greeks reached into the farthest Orient. Indeed, Philostratus in his *Life of Apollonius* shows this more clearly. He says,

Θεῶν ᾔ ἀγάλματα ἔν τυχεῖν φάσιν. Εἰμὲν Ινδοῖς, ἢ Αἰγυπτίοις, θαῦμα οὐδὲν. Τὰ ᾔ γε ἀρχαιότητα τ παρ' Ἕλλησι, τὰ τε τ Ἀθηνᾶς τ Πολιάδ, καὶ τὰ τ Ἀπόλλων τ Δηλίᾳ, καὶ τὰ τ Διονύσ, καὶ τ Ἀμυκλαίᾳ, καὶ ὅσα ὧδε ἀρχαῖα. Ταῦτα ἱδρύεσθαί τε Ινδὸς τούτους, καὶ νομίζειν Ἑλληνικῶς ἥδεσι. Φασὶ δ' οἰκεῖν τὰ μέσα τ Ινδικῆς, καὶ τ ὄχθον ὀμφαλὸν πιον-σθαι τῷ λόφῳ τούτῳ. Πῦρ τε ἀπ' αὐτοῦ ὀργιάζειν, ὅ φάσι ἐκ τ τῆ ἡλίᾳ ἀκτίνων αὐτὸ ἑλκύειν. Τοῦτο ᾔ τ ἡμῖν ἡμέραν ἅπαντες μεσεμβρίαν ἄδουσιν.

"Apollonius relates that he saw many statues of the gods there. He wasn't surprised to see the Indians and the Egyptians had the same gods, but he was astonished that he saw in India the most ancient Greek gods. He saw images of Minerva Polias, Apollo of Delos, Dionysius of Amyclae, and others of this type. The Indians had erected a statue for each of these, and they sacrificed to them according to the

Greek ritual. They say they live in the middle of India. They regard the summit of a hill as the earth's navel, and take their sacred fire from it. They boast that they took their fire from the sun's rays, and as a memorial they always sing a hymn to the sun at noon every day."[80]

The brahmins and the gymnosophists still live a Pythagorean life, as is stated in Maffaei's *Indian History* and other sources. Damis, the comrade of Appolonius, says in Philostratus' work, "They follow the doctrines of Pythagoras, study divination, sleep on the ground, eat only herbs, and worship the sun. They guard carefully the fire started by the sun's rays and placate it with various rites and prayers. They let their hair grow and wear a mythra. They walk around the pagodas or statues of Isis with bare feet. They wear linen clothing, and they lean on a staff." This certainly agrees with the customs of the Egyptian priests. The Venetian Nicolas Contareno in the Italian book about his trip to India says, "Through all India, they worship idols (or pagodas) to whom they build temples not unlike those of Egypt, filled with painted images of all shapes. They adorn them with flowers and branches on the days of their festivals. The idols are made of gold or silver or stone or ivory, some of which are sixty feet high. They sacrifice to them in different ways. Some wash with clear water before entering the temple, once in the morning and once in the evening. Others sacrifice to their idols with aloe wood or other similar herbs."[81] Today in the kingdom of Hindustan or the kingdom of the Mogors, the brahmins keep this custom by washing themselves in the sacred Ganges River as if it were another Nile. They splash water toward the sun and have similar ceremonies of veneration, as was more than once told to me by Fr. Henry Roth. From this we see manifest vestiges of Egyptian customs and rituals.

Some in India worship the Egyptian demon Typho with solemn rituals, even though he is the enemy of humanity, and they also placate him with various victims. Ludwig Barthema in Book Two, Chapter Two of his book about India says, "The king of Calcutta is a pagan and worships the devil, as you will see. They maintain that there is one god who has created the heavens and the earth and the whole world and is the First Cause of everything. They say that no one would be happy in ruling if one were obliged to judge you and me and everyone else. So He found it necessary to send to this world a certain judge to dispense justice, to do good to those who do good, and to punish those who do evil. They call the judge Deumo, the god Tamerani. He is kept in the chapel of the king of Calicut in this way. His chapel is two feet wide and four feet high. It has a wooden door completely covered with carvings of devils. In the middle of the chapel there is a devil of metal sitting on a metal throne. That devil has a three-crowned tiara like the Pope's. He has four more crowns and four teeth in his huge open mouth. He has an ugly nose and terrible eyes with a cruel stare. His hands are curved like a hook, and he has feet like a cock. He is a fearful thing to see. The pictures all around the chapel are representations of devils. In each of the four corners sits a Satan in a chair in the middle of a flame. In this fire there are a great many souls about as big as one and a half fingers. In the right hand each devil holds a soul to his mouth to eat and in the left one he pulls a soul from those beneath him. Each morning the brahmins or priests come to wash the idol with scented water and to perfume him. When he has been perfumed, they worship him, and in this manner they sacrifice to him once or twice a week. They have a little table ornamented like an altar. It is three palms high, four palms wide, and five palms long. This table is ornamented with roses, flowers, and other sweet-smelling things. On this they pour cock's blood and burning coals in a silver brazier with much perfume. They have a thurible to burn incense around that altar and a little silver bell which they often ring. They hold the silver dagger with which they killed the cock. They dip the blade several times in the blood and place it on the fire. They make a thousand grimaces. Finally, they burn the blood with wax candles. The sacrificing priest wears bracelets of silver on his hands and feet which make a very loud noise like rattles and a pentacole on his neck. When he has finished the sacrifice, he fills his hands with grain and leaves the altar, always looking back at the altar, until he reaches a certain tree where he

throws the grain as high as he can over the tree. He then returns and clears everything from the altar."[82] So says Ludwig Barthema.

First, however, they worship fire as if a sacred animal. To it they sacrifice their own sons, cremate themselves by flinging themselves into it, and in this way show their reverence towards the idol. This cult they could have learned only from the Persians and their neighbors the Chaldeans. They ask the idol about the future. This is recorded by Benjamin in his *Itinerary* as follows,

לפני הבמה של בית תפלתם עמק
גחול ומדליקין כל ימי עולם שם אש
גדולה וקור אין אותה אלהותא ומעבירין
כל בני יהם וגם רשלין בתוך האש:

" 'In front of the sacred altar of the temple is a huge trench in which a great fire burns continually. They call this a divinity, and cast into it their sons. The dead they hurl there immediately.' So the rabbi describes the great devotion of this stupid people who try to attain holiness by throwning themselves alive into the fire to the great applause of the spectators. This reminds me of Lucian's account of the stranger who to become famous and to provide entertainment for others let himself be crucified and burned in the Olympic Games. Benjamin goes on to say, 'These are among those great of the earth who burn themselves alive. They proclaim to their families and relatives, 'Behold, I made a willing vow to jump into the fire.' Everyone responds and shouts, 'Oh, you blessed and happy person!' When the day of execution approaches, they make him a great feast. He rides on a horse if he is rich; if he is poor, he walks right up to the edge of the ditch and leaps right into the flames. All his relatives are happy and beat their tambourines and sing in chorus until he is completely burned up.' "

To show how strong is their belief, consider further a noteworthy act of the devil by which he deceives men. "On the third day after a sacrifice two leading priests enter the house of the man who has been burned up and they say to his heirs, 'Prepare your home, for today your father will visit you and tell you what to do.' Witnesses are called from the city and Satan appears wearing the man's clothing. Then the wife and the children ask how it is in the other world. He answers, 'I went to my friends, but they will not receive me before I pay all my debts to my relatives and friends.' His wealth is given to the heirs, who pay whatever he owes. The summoned witnesses sign for these expenses so that the man may depart on his way. Thereafter, they do not see him anymore. By such trickery the magicians and priests confirm their statements. No similar thing happens anywhere else on earth."[83] These things told by Benjamin are also found in Marco Polo, and completely agree with the rites of the Persians. In India, which is called Hindustan, this barbarous custom persists right down to the present day. The above mentioned fathers from the Mogor kingdom when at Rome told me of the wives of dead men, who proved their love for their husbands by throwing themselves into the fire. When the fathers were delaying at Agra, the Mogor capital, they watched these barbarian solemnities with great astonishment. This matter is worthy of attention since it shows the deep spiritual blindness of these tribes. I will now briefly describe this impious and inhumane custom.

The Indians and neighboring kingdoms have the custom that women burn themselves alive after the death of their husbands. They do this out of concern for the afterlife, to acquire an immortal name, or because they can't endure the loss of their husbands and are motivated by hope of a better life to which they think they are going, where they will be transported into the divine assembly and will enjoy eternal delights with their husbands. In the year 1661 A.D. at Agra there was a woman, not a noble woman, but affluent and wealthy, who immediately after the death of her husband, called brahmin priests to consecrate her life to the fire out of love for her husband. She told her intention and did not delay at all. She did this because of her generosity and strength. On the date set for the ceremony she bedecked herself with expensive gold, silver, and all types of precious stones. She wore a cotton garment and rode a white horse with similar ornaments and the rarest bridle

imaginable. Her face was full of joy. She was adorned as if for a great triumph. She raised her hands, then lowered them, and moved every part of her body. She carried a cymbal in her right hand and an apple in her left. She uttered strange and unusual cries of joy as if shortly she hoped to be reunited with her husband. The loud clapping of the surrounding priests and mourners increased the festive atmosphere of the holiday. A crowd gathered around her with triumphant and ridiculous gestures and with unusual contortions of the body. All chanted the words, 'Ram Ram Saltae. Ram Ram Saltae!' This means, 'God Ram, save us!' As this fanatic triumphal march circled the streets of the town, they finally stood at the place where the funeral fire had been constructed of different precious woods and spices. She had scarcely got down from her horse when the priests mingled their voices and called her on to voluntary martyrdom, telling her to be constant in suffering. Striking the tambourine, she climbed to the top of the funeral pyre where she sat as if on a triumphant throne, still motioning with her hands. Meanwhile, the priests set fire everywhere to the very dry bundles of precious wood and the twigs and resin. So, in the midst of a jubilant and enormous noise by the people there, encircled by smoke and fire, she in all her ornaments was burned to cinders and died, destined not for the Elysian Fields, but for eternal torment.

This same custom was strong among the Tartars as we read in Marco Polo. When the emperor was dead, they gave the royal cadaver to the flames, along with all those who had loved the king, or who were under obligation because of favors, or who hoped to earn the right to continue faithfully to serve their lord in the next life as in this one. It often happened that about 30,000 men were so insane as to perish with the king in the funeral service.

Part III, Chapter 4

Brahmin Institutions and How an Egyptian Superstition Passed By Means of the Brahmins to Persia, India, China, and Japan, the Farthest Kingdom of the East

It is established by Herodotus, Pliny, Diodorus, Pausanias, Plutarch, and the other historians that after the invasion of Egypt by Cambyses, the king of the Persians (which happened when Numa Pompilius was the second king of Rome) nearly all the wisdom of the Egyptians, which was already more than a thousand years old, perished in final ruin with the empire on the Nile. The statues of the gods were pounded into dust. The great obelisks were overthrown. Apis, the greatest Egyptian god, a sacred bull who was cared for in a certain enclosure, was killed by Cambyses himself. The whole crowd of priests and hieromants was cut to pieces or destroyed in the same firethatruined their hieroglyphic monuments, or they were driven into exile. Since the land routes were filled with bands of the enemy who would not allow them safe passage, they finally made their way along the Arabian Gulf, which borders on Egypt, and so they reached India, today called Hundustan. There they found monuments from old civilizations, and discovered that Hermes, Bacchus, and Osiris had preceeded them there. Here in this far corner of the world, they again taught and renewed the worship of the gods abolished in Egypt by Cambyses, as has already been more than adequately shown. The worship of these gods clings so tenaciously in the simple minds that it will never again be forgotten. Now in this present day the cult of Apis, or the cow, has so grown that no one believes himself safe for the afterlife unless, when breathing his last, he has grabbed the tail of the cow. Moreover, the doctrine of metempsychosis, or the transmigration of souls from animal to animal, was first spread to the world by the Egyptians. According to Herostratus in his *Life of Appolonius,* they are so convinced of this that the brahmins will eat nothing from a living animal, not milk, cheese, butter, or eggs. They are afraid lest perhaps they eat with the food the soul of some hero or divinity. This preposterous superstition is found not only in the regions of India far and wide, but was also propagated in Cambodia, Tonchin, Laos, Concin China, as well as all of China and Japan. It has brought along its fanatic crowd of innumerable gods and goddesses. Now we will investigate a little more fully the introduction of this superstition into the farthest Orient.

The first creator and architect of the superstition was a very sinful brahmin imbued with Pythagoreanism. He was not content just to spread the doctrine, but even added to it so much that there is scarcely any one who is able to describe the doctrine or to write about it. He was an imposter known all over the East. The Indians called him Rama, the Chinese Xe Kian, the Japanese Xaca, and the Turks Chiaga. This deadly monster was born in central India in the place which the Chinese call Tien Truc Gnoc. His birth was portentous. They say his mother had a dream and saw a white elephant come first from her mouth and then from her left side. Hence the white elephant was held in great esteem by the kings of Siam, Laos, Tonchin, and China. These kings value white elephants more than their kingdoms. They think themselves blessed if one of these beasts is given them by a gift of the gods. We will discuss the apotheosis of this elephant later. So Xaca was born and he was the first who is said to have killed his mother. Then he pointed one hand toward heaven and the other down to the earth and said that except for him, there was none holy, not in heaven nor in earth. Then he betook himself to the mountain

recesses and there he instituted this abominable idolatry with Satan's help. Afterwards he infected the whole Orient with his pestilent dogmas. The *Chinese Annals* say that when he emerged from his solitary hermitage, a divine, (or more likely, a satanic) spirit filled him. He gathered together about 80,000 disciples. He selected 500 of these, and then 100 from these. Finally, he selected ten as being the best suited for teaching his horrible doctrines. He had chosen them as intimate counselors and associates in his crimes. Lest his doctrines be called in question by anyone, when dying, he decreed that the Pythagorean epithet be placed in his books. This phrase is, "He himself said," or, "So our books teach us." This means that it is evil to question the truth or the infallibility of these absurd fables, which are horrible and execrable. These are not tenets, but crimes. They are not doctrines, but abominations. They are not histories, but fables. If anyone wishes, let him read the book, *The Theology of the Brahmins* written by Fr. Robert de Nobili of the Jesuit Society.[84] Fr. de Nobili is a missionary at Madura and the founder of the mission at Malabar in India. He is also a linguist and a very learned specialist in the brahmin genealogies. He has had a great success in rescuing souls so caught in error. The brahmin writers say that this Xaca had 80,000 incarnations in all types of animals. The last was a white elephant called Lo han hoe Laenses and Tranluan, which means "wheel." They think that souls migrate from one animal to another through six rebirths that correspond to six punishments. When these six rebirths have been completed, they are added to the assembly of the gods and become pagodas.

Others follow the laws of metamorphosis according to Pythagoras more strictly. The transmigration of souls corresponds to the virtues and vices, so a person who is very sinful is transformed into a lower type of animal. Tyrants become tigers. Traitors become wolves. Greedy persons become pigs. Gluttonous persons turn into dogs. Meek individuals are born as sheep. Kings are reborn as elephants, and so on. To these metamorphoses they add a large number of absurd and ridiculous stories. Nothing in Ovid's *Metamorphoses* is so exotic, stupid, or insane as they attribute to the metamorphoses of their heroes. Just as a wave strikes other waves and finally merges with them, so the superstition of metempsychosis drew such a multitude of deranged minds after it that they began to teach that not only do souls migrate into animals, whether quadrupeds, flying creatures, swimming creatures, or insects, but even into the kingdom of vegetable nature. This was the origin of the ridiculous idea of the transmigration of souls not only into animals, but even into plants, like Ovid's Daphne. I will skip over these things as unworthy of human rationality, only mentioning one example which happened in the year 1632 in Conchin China. Fr. Philip Marino tells in his *Expedition to Japan* that the winds blew down an enormous tree which was eighty cubits long and so heavy that a hundred men could not move it.[85] When exorcized, the tree is said to have spoken. It said it had been a Chinese captain and a hundred years previously had been reborn in this tree. He had come here at the beginning of the war with Conchin China. Since there was no one who could cut down the tree, he had been left exposed to the injuries of rain and sun. No force of the elements could prevail against the strength of his bark which protected him like armor. This fable or demonic illusion has so much power over the minds of the pagans that when they find trees of an extraordinary size, they are accustomed to place a little dish of rice at the roots, fearing lest the spirits of the heroes living in the trees might become faint from too long a fast. They have a stupid compassion for the trees and are also grateful for the shade which the trees provide. When the sun is hot, they sit under the trees, and so they feel they ought to repay the favor done them by the tree.

Those who are better trained, or perhaps I should say, more insane, in their philosophy, say that a man by thinking is really able to achieve the desired object, that a man can stop all activity to the point that no life remains in him. They think that he does this not only by his intellect and his will power, but also by his cognitive, appetitive, and imaginary powers. They add that

when a man has made such intellectual progress, he falls into ecstasy and an unmoving stupor. Then finally he can be said to have arrived at the greatest possible happiness and he is said to be among the gods in the pagodas. The images in the pagodas, although they do not seem to see or hear or make use of anything in the material world, nevertheless are said to hear and see in their own way. A deity is thought to have been seized or absorbed into them. They defend the life of the idols and pagodas by ridiculous reasoning when answering those who say that the idols don't exist. I will add here an example of the fantastic opinions which the Chinsese have about metempsychosis. This is contained in the "Life of the Blessed Odoric of the Friars Minor of St. Francis," which is contained in Fr. Bolland's *Lives of the Saints,* Volume One, January Fifteen, Chapter Four. This says, "When this Odoric had come to Camsanam, a city of the Chinese kingdom, he accepted the kind invitation of a certain Chinese to observe an unusual and unheard of spectacle. He accepted the invitation, and was brought into the monastery of certain monks. I was the interpreter for the bonzes of the cloister. Some of these monks ordered that two huge baskets full of all types of food be carried into a plantation of trees near the monastery. In the plantation was a mountain covered with pleasant trees. When Odoric and the bonze had entered the plantation, the bonze shook a little bell which he was accustomed to carry, and soon many different types of animals came down the side of the mountain. There were cats, dogs, monkeys, goats, pigs, and many others of monsterous shape. About three thousand animals were there. The bonze provided appropriate food for each animal. When this animal meal was over, at the sound of the bell, each ran away to its hiding place in the mountain. Odoric was thunderstruck and said, 'Tell me, brother, what these are and what they mean, this congregation of animals so quick to obey a sign?' The bonze responded, 'These are the souls of noble men which we feed for the love of God.' Odoric asked again, 'And how can these animals be said to be souls, since a human soul has no body at all?' The other responded, 'Those beasts which you see are now the dwelling place of the souls of dead men of all ages and conditions, each according to his rank. The nobler the animal, the nobler the man. On the contrary, the lower the animal, so much lower was the condition of the man.' Odoric tried very hard with powerful arguments to disprove this blindness of superstitious minds, but in vain, since there is no one convinced of this doctrine who can be converted. I also would rather believe that these are not animals, but demons transformed into animals for the purpose of deluding miserable men and ensnaring their souls."[86]

Part III, Chapter 5

The Ridiculous Brahmin Religion and the Teachings About the Origin of Man

The brahmins take their origin according to the Indian writers from Cechian or Xaca, who was discussed in the preceeding chapter. Some persons confuse him with the Arab Hormoz, or Hermes Trismegistos, and others with Pythagoras because of the similarities of their doctrines. The doctrine which he taught is confused with such horrible fables and wretched unconnected inventions and has so many divisions that the brahmins themselves do not know what they ought to feel and believe when they consider the senseless doctrine. We give some of their dogmas about the creation of the world, which they regard as an article of faith, but which thinking people consider fantastic dreams.

The gods of the brahmins are stupid fictions. The chief ones are Bruma, Uesne, and Butzen. There are thirty-three million subordinate gods, the chief of which are said to be Dimenderen, Feltan, and Bruma.[87] They say that the whole universe was formed from one human body, each world in the universe corresponding to a part of the body. The first world, which is the super-celestial, was made from the brain. The second world was made from the eyes, the third from the face, the fourth from the left éar, the fifth from the palate and tongue, the sixth from the heart, the seventh from the stomach, the eighth from the sexual organs, the ninth from the left thigh, the tenth from the knees, the eleventh from the heel, the twelfth from the toes of the right foot, the thirteenth from the bottom of the left foot, and the fourteenth from the surrounding air. Human beings are said to derive their dispositions from these worlds. The first type of human beings are intellectual and wise, the second prudent in their actions, the third eloquent and clever, the fourth astute and skillful, the fifth gluttonous and given to feasting, the sixth magnificent and liberal, the seventh sordid and given to obscene customs, the eighth given to carnal pleasures and luxurious, the ninth hard working, craftsmen and agricultural workers, the tenth gardeners and farmers, the eleventh those destined for menial occupations, whom they call the Pariahs, the twelfth killers, robbers, and thieves, the thirteenth oppressors of the poor, the fourteenth human beings who have the specific talent of being able to do anything. In this way they describe that great Bruma as the father of many worlds and of many different kinds of men.[88] The stupid people understand this very literally, and they keep his likeness in the shrines. They are also persuaded that they can tell from which of the worlds of Bruma a man has come, just by looking at his physiognomy. However, this is not the end of their ineptitudes. They also think there are seven seas in the world. The first is water, the second milk, the third coagulated milk, the fourth is butter, the fifth salt, the sixth sugar, and the seventh wine. In the water they say there are five paradises. In the sea of milk is a paradise for religious men and the priests, whom they call yogins. This is called the glory of Siven. The third, which they say is the glory of Divenderen, is given over to the pleasures of the body. The fourth, which is the glory of Bruma, is for those who are lucky. The fifth, which is the glory of Visnu, is for the wretched. In the sixth, called the glory of Cailasan, are the alms-givers. In the seventh, which is called the glory of Vajacandam, all good things come together.

In all of these, except the first, they have abundant physical pleasures according to the liquid from which they are made. I said except the first because these have a strong intellectual light, so they say, which is the first grade of pleasure, the grace of the supreme god with which they are brought through that first one. They say it consists of a certain harmonic proportion which is mixed with the soul of

God, which is called the form of God. They borrowed this doctrine from the Egyptians, even though contaminated with superstitution. We have shown in my *Oedipus* that the Egyptian forms of god were borrowed by the Moslems or Saracens, which are described in their Cabala as seven worlds of this sort.

Moreover, the Moslem Cabala describes the earth as being on the horns of a bull. The brahmins, however, say that it is a monsterous serpent with a thousand heads, and since they think that this serpent or hydra is not strong enough for holding up the earth, they put eight elephants under it. Since these also are not enough to hold it up, they stand on the back of a huge aquatic turtle. The turtle carrying all these on its back is swimming around in an enormous sea.

Others have a different theory about the beginning of the world, and it is just as ridiculous. They say that a spider is the first cause, and he created the world by spinning a web with the threads coming from his stomach. Then he formed the heavenly spheres and he rules everything until the end of the world, which he will cause by pulling back into himself all of the threads in his web. I thought this ought to be included here since human imagination can scarcely conceive anything more discordant than these absurd doctrines of the blind pagans. Thanks be to God and to Christ our Savior, because he has taken us before innumerable others from such darkness and has shown mercy to us through the infallible light of his truth.



The Fabulous Tale of Brahmins about the Fourteen Worlds of Brahma, Taken from an Autograph

Part III, Chapter 6

The Fabulous Doctrine of the Brahmins and the Ten Incarnations of God, in Which the Indians on Both Sides of the Ganges Believe

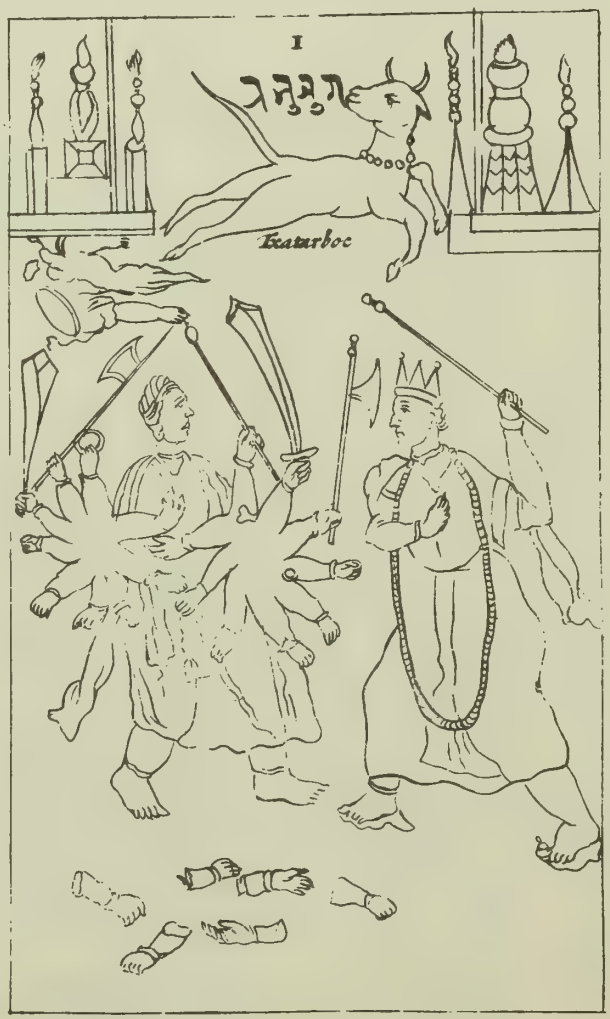
Herostratus in his *Life of Apollonius of Tyana* shows that the brahmins whom they call gymnosophists were at one time very famous for their knowledge of astronomy and magic. This man was moved by their reputation, and he went through Persia to India by winding roads to learn their doctrines. He approached King Jarcham, who was noted for his wisdom, and he was given a sign, which was the seven planets cut into a precious stone. For a long time he was imbued with the Satanic doctrines, and he could not praise them enough. If you compare these with the modern versions, you will find them the same. Moreover, there are two classes of brahmins. First are those who are called wise men and who follow a secular life. The others are called yogins and follow the custom of the first gymnosophists. They live in isolated areas and go naked and are completely dedicated to divinations and the other magical arts. If you examine their external life, you will find it austere and full of labors, but indeed inwardly they are hypocrites and criminals.

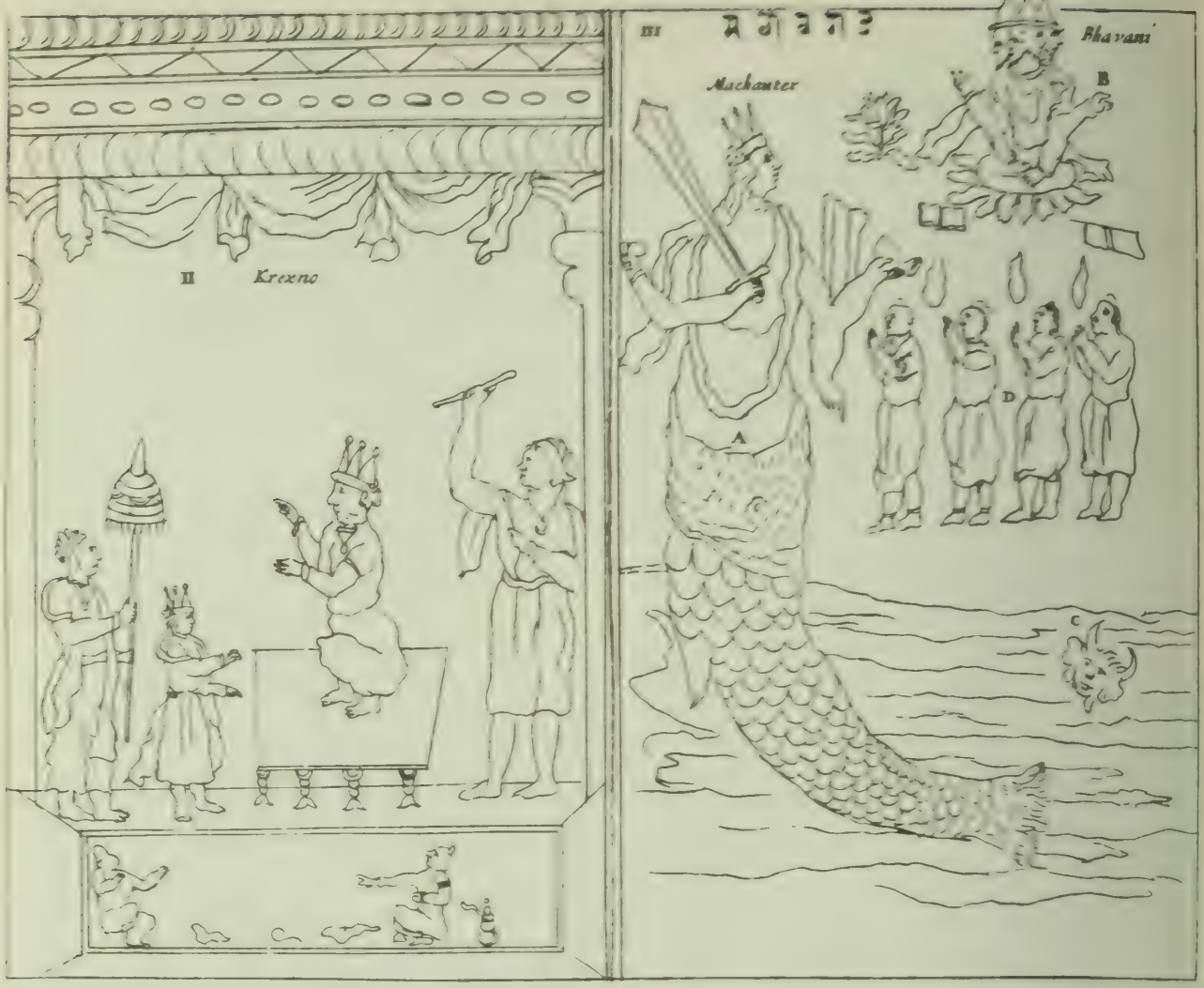
Satan not only perverted people with his usual arts, but also dared to mix sacred things with fables to bring divinity and the evangelical law into contempt. So he infected the simpler pagan minds with the help of the brahmins, and he brought forth an absurd falsehood which changes the divine incarnation into wretched fables and which mixes it with falsehoods. There are ten stories of the incarnation of God which Fr. Henry Roth, a native of Augsbug, told me in Rome, along with other stories of this type. Fr. Roth is a missionary to the Mogors, a tireless worker, and an expert in the Sanskrit language. He took these doctrines mainly from their arcane books so that we could more easily refute such absurdities by becoming familiar with them. I felt it worthwhile to include a brief summary of them, and so I add here the words of Fr. Roth.

Ten Fabulous Incarnations of God Which the Indians on Both Sides of the Ganges Believe, as Interpreted by Fr. Henry Roth

They universally say that the second person of the godhead has been incarnated nine times already, and will be incarnated one time more.[89]

The persons of the trinity among these people are Brahma, Bexno, and Mahesh.[90] They say that these are really





one, although called by different names. These include Achar (unmoving), Paramand (quiet), Paramexuar (supreme lord), On (being), and six hundred other names which refer to the attributes of his being.

They explain these three persons in two different ways. First of all, they say that Brahma is the nature of the essence of the supreme being or god. They say Bexno has a lascivious appetite. They say Mahesh has an excitable appetite. The second way is this. They say that Brahma exists within all things. They say Bexno is the conserver of all things. They say Mahesh is the destroyer, for they think that death and corruption are his servants. Finally, they say that everything in the universe consists of Samext and Beaxt, that is, of universals and particulars. They say the universal is the nature of that supreme being itself. The particular is nature divided by particles into the variety of things.

From this they conclude that there can be no generic or specific distinction of created things, but that everything is one and the same being. The natural universe is distinguished by particles, some of which may that the figure of a man, others a rock, and yet others a tree, and so on.

They say that the matter worn by these particles is only a deception. Hence, the divine nature is called Ram, that is "the playing."

They say that the god, or rather that natural incarnation, is as follows: The larger particles assume or wear matter composed of the five elements through which, as if by an instrument, it manifests its attributes, mostly as an ordinary being which is composed of the smaller particles. It is a lengthy job to explain the inventions of the pagans.[91]

The Explanation of the Particular Incarnations

The first is Naraen, that is, Prince of Men. The second is Ramchandra. The third is Machautar, that is, the Fish. The fourth is Barahautar, or the Pig. The fifth is Narseng, the Man-lion. The

sixth is Dahser, which means Ten Heads. The seventh is Jagarnath, Lord of the World. The eighth is Crexno, which means Black. The ninth is Bhavani. The tenth is Har.[91]

The first Naraen was the son of Jagexuar, which in our language means Lord of the World. They say Naraen was so strong that with one blow of a sword he killed a thousand elephants. He was worshipped everywhere by his followers. The figure of his idol is shown in their books.

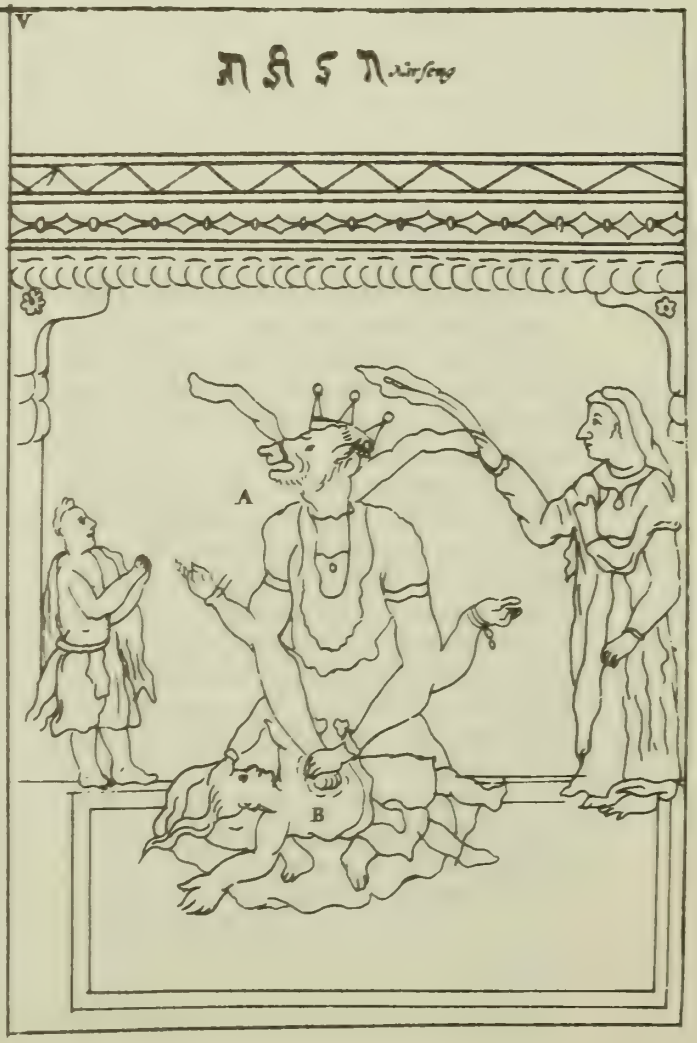
The second incarnation Ramtxandar was the son of Bal, which means strength. His brother Laxtman was a soldier so strong that with one arrow he killed a thousand men. This Ramtxandar had become peaceful and did not draw his sword anymore, but could obtain whatever he wanted with a single word. He came to the world to set it free from the tyranny of giants. He was born in the middle of the night. Heaven rained down flowers over the place of his birth and the air resounded with the sweet voices of spirits. He liberated the world from the giants whom he killed through his brother. In this story you can see, even though unclearly, a memory of Christ coming into the world. See the figure.

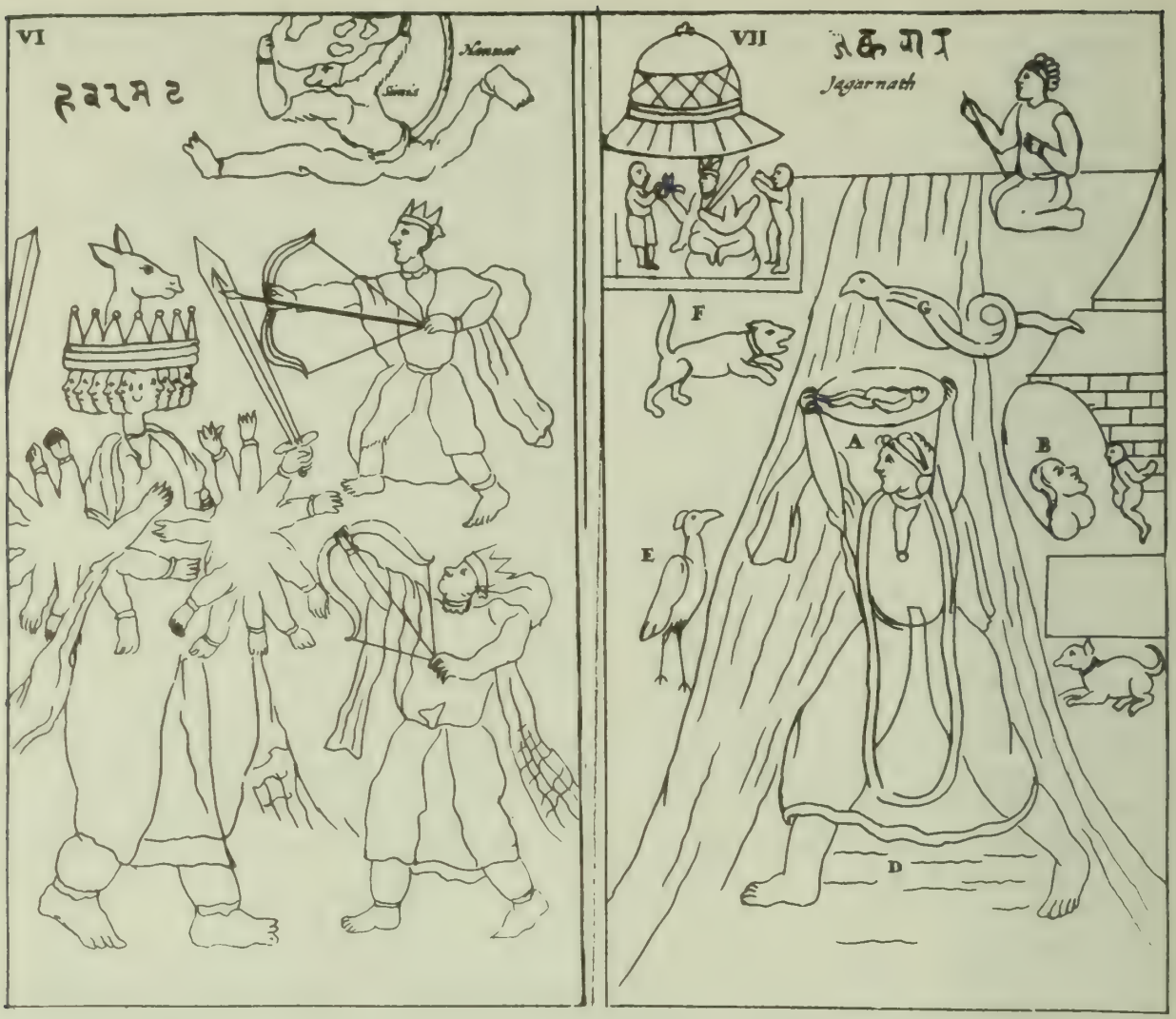
The third incarnation was of Matxautar. Concerning him they have invented the following story. When the goddess Bhavani was going to bathe with four maids, a giant by the name of Bhensaser followed her, wanting to seize her. Then the god took the form of a fish and came out of the water and cut off the head of the giant. The figure shows this.

The fourth incarnation was Barhautar. Before he appeared in the world, a giant named Harnacass was ruling the whole earth. He had the head of a deer, killed men with his breath, and dragged mountains behind him. The god took on the form of a forest pig, fought for twelve years with the giant, and finally slaughtered him.

The fifth incarnation was Narseng. He is said to have come in the world to correct impiety. When a subordinate king's son called day and night on the





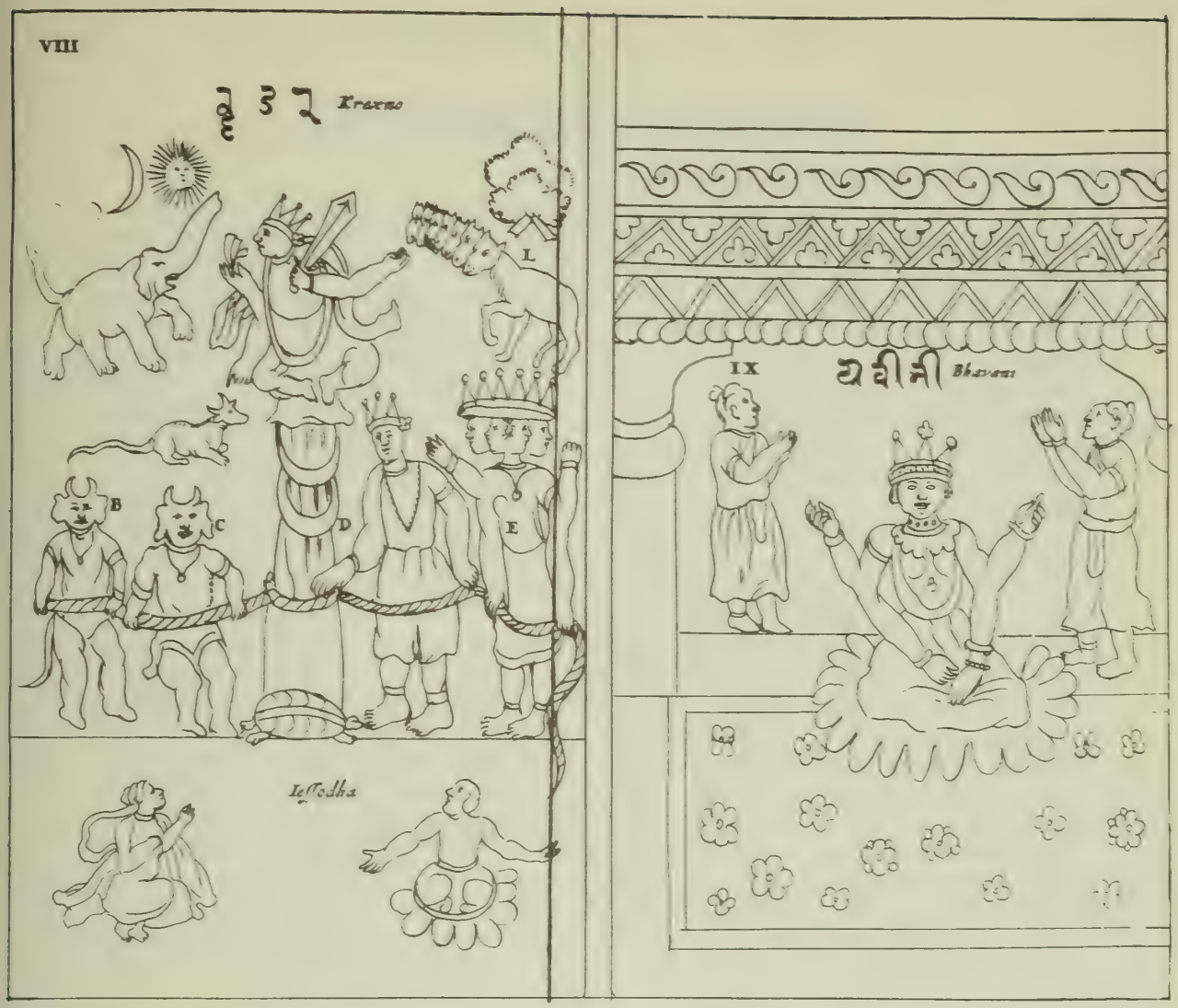


name of God (Ram Ram), the father was so angry that he seized his son and fastened him to a wooden pillar. Then from that pillar God took the appearance of a lion-man, opened the belly of that king, and taught the world not to despise those who worship the gods. See the picture.

The sixth is Dahasar. His ten human heads were not alive. He kept death tied up in his house, and even the wind obeyed him. He was the lord of Ceylon, where he had built a golden fort. Finally Latxman, the brother of Ramtxandar, planned to kill him and brought with him that famous monkey named Hanuant, so that, if by chance he was not successful, Hanuant might kill him with a stone. Finally, Latxman himself killed the ass by shooting an arrow into him as the figure shows.

The seventh incarnation was Jagarnath. He placed the world with all its inhabitants on his head and wanted to carry it somewhere else, but the weight of this load broke his feet and arms and finally they decayed. Now he is worshipped by those pagans and is painted without feet and hands which are said to have been lost for love of the world. His son and successor, shown by Figure B, is said to have been born from an egg. He was transported over the sea to an island where he took on the form of a dog, an ibis, and a dragon, and then dominated the whole world.

The eighth incarnation was Krexno. His supreme title was Father of the Cows. He had 16,000 shepherdesses and it is said that he was wounded in his chest. His seven brothers were killed by a certain giant. The name of this giant was Kans. When his mother Jessodha was carrying this Krexno in her womb, a giant seized Jessodha and ordered her to be guarded by other giants and a serpent who surrounded the prison. His intent was to kill this eighth son. When he was born at midnight, the guarding giants fell asleep and the mother fled with her son. The son finally killed the giant.



The ninth incarnation was Bhavani. They called her Xacte or "power." Her husband was called Cacteunt which means "powerful." All the things which they say about this goddess and her husband are mysterious and signify matter and the causes of things. Everything in the preceding said about Pussa and Harpocrate Sigalione can be attributed to her. She is transformed into a lotus and dominates the entire universe. The lotus, being a water plant, is a symbol of humidity. It saves and animates everything in the world, just as the Egyptians say, so the reader can easily see the origin of this story. The four arms show the power of the four elements.

The tenth incarnation is Har, at whose coming all the followers of the Law of Mohammed are thought to have invaded India. They paint him as peacocks and also as a winged horse.

The fables told about the giants originate from the Sixth Chapter of Genesis, although wise men understand that "giants" really refer to the kingdom of Satan. In truth, Satan has ten times been incarnated as a deity by this transmigration of souls. Indeed, many traces of the Christian faith can be recognized, even if contaminated with various fabrications and monstrous allegories. The enemy of humanity mixes sacred and profane things to allure simpler minds by these superstitious images and to bring God into contempt. He does this because of his ambition for divinity from the very beginning of the world. However, we shall a little later explain how these superstitious dogmas were transmitted from India to China and eventually to Japan.

X

Part III, Chapter 7

The Brahmin Letters

The brahmins have arcane letters which they will teach only to those of their sect whom they think ready to learn them. As I have said, when Fr. Henry Roth wanted to bring them to the true path of salvation, he saw that he could not without a knowledge of their language and literature. A certain brahmin felt great friendship for him and was inclined to follow the Christian religion. This brahmin led him through a study of the entire language, literature, and philosophy. He did this over a period of six years. Lest I seem to leave out anything, I add here the principles of their alphabet, written elegantly by Fr. Roth himself.

These letters are so admired among the brahmins that they are thought not to be invented by men, but due to the inspiration of a certain divinity. It is not surprising that the Chinese decorate the images of their gods with these same letters, which they think are mystical and contain some power because of their shape. I drew these, and considered their pleasant arrangement and the contraction of several letters into one, but was still never able to find out any genius or mystical sense which they might contain. I believe that the Chinese were taught by Hebrews and Moslems, who say that the letters in their Cabala reveal mysteries, and who use these letters to create deeper roots of superstition for their doctrine in the minds of their followers. You will scarcely find a monument which lacks these fantastic letters. Fr. Anthony Ceschi of Trent, an esteemed worker for many years in the vineyard of Christ among the Mogors, says that on the mountain called Pagodes Bazaini near the city of Bazaino, he found many of these letters cut into the peaks of the mountain. [92] He copied these himself and sent them to be also translated. However, since I have not been initiated into the literature, nor do I know the language, I have left them untranslated, thinking that it would be a loss of labor and midnight oil, and would require much time. This is sufficient as regards the dogmas of the Indians.

Elementa Linguæ Hanscreet

a i u re lre ka ta ua ra la nja ndda na nga ma

अ इ उ ऋ ऌ ॥ ह व व र ल ॥ ञ ण न ङ म ॥

dha ddha dhagha bha ja dda da ga ba kha pha tcha ttha tha

ऊ ट ध घ भ ॥ ज ड द ग व ॥ ख फ छ ठ थ ॥

tta tta ta ka ja xa kha sa

च ट त क प ॥ श ष स ॥

a i u re lre

Vocales sunt quinq; अ इ उ ऋ ऌ quarum ultima vix est in usu. Hæ vocales ut sint Longæ vel Breves ita distinguuntur

Vocalis Longæ आ ई ऊ ॠ ॡ Breves अ इ उ ऋ ऌ

Ex Vocalibus nascuntur Diphtongi quatuor ए ऐ ओ औ e nascitur ex a et i. Ex à et e nascitur ei. Ex a et u nascitur o. Ex a et o sit ou

Consonantibus conjunguntur vocales hoc modo: G sit littera क cum Vocali Brevi: ka ki ku kre klre kâ kî kû krê klrê

क कि कु कृ क्ऌ Cum Longis hoc modo का की कू कॄ क्ॡ

Et sic de aliis consonantibus ex quarum uno facilè colligi potest quo modo vocales prædictæ copulentur singulis ke kei ko kou

Diphtongis sic copulantur के कै को कौ

Consonantes itidem copulantur inter se quandoq; nulla intercedente vocali: Illam enim, qua Vocali privatur secundum Regulas, vocant Claudicantem, cùmq; solam non ponunt sed alterei sequenti copulatam

Sit pro Exemplo व्र Claudicans bra bla bma bja bka bxa bsa bna

व्र व्ल व्म व्ज क्ब व्श व्न Et

sic de cæteris. Interdum contigit duas privari vocali, et sic ambæ copulandæ erunt cum tertia sequenti Sic ktra stra tkma

क्त्र स्त्र त्क्म Et sic de aliis

Sunt alia quatuor Litteræ quas copulatas vocant sed in copulatione verdunt suam figuram kja guia dha xtta

ज्ञ ङ्घ ढ क्ष

Elementa Linguæ Hanscreet seu Brachmanicæ in India Orientali Literæ sunt sequentes

a i u re lre e ei o ou ha ia ua ra la nja ndda na nga ma

অ ই উ ঋ ৡ ॥ ঌ ঐ ঔ ঐ ॥ হ য ব ৰ ল ॥ ঞ ণ ন ঙ ম ॥

jha ddha dha gha bha ja dda da ga ba Kha pha chha ttha tha xa Kha sa

ঝ ঢ ধ ঘ ভ ॥ জ ড দ গ ব ॥ খ ফ ছ ঠ থ ॥ ক্ষ প ম ॥

chha guca dha xtta

ছ ঞ ঢ ষ্ট ॥

Prima quinq; literæ sunt Vocales. Secundæ quatuor Diphtongi. Reliquæ omnes sunt Consonantes. Vocales prout ibi ponuntur sunt Breves

a i u re

ut in Longas transeant, sic formantur আ ঈ ঊ ঋ ৡ

Vocales nunquam separatim ponuntur nisi initio dictionis alius semper mutata figura præcedenti Consonanti combinantur.

Combinatio vocalis Brevis অ *cum consonantibus est sequens.*

অ *Breve.*

ha ia ua ra la nja ndda na nga ma jha ddha dha gha bha ja dda da ga ba

হ য ব ৰ ল ॥ ঞ ণ ন ঙ ম ॥ ঝ ঢ ধ ঘ ভ ॥ জ ড দ গ ব ॥

Kha pha chha ttha tha xa Ka sa txha gea dha xtta

খ ফ ছ ঠ থ ॥ ক্ষ ষ ম ॥ ছ ঞ ঢ ষ্ট

আ *Longum sic combinatur*

হা যা বা ৰা লা ॥ ঞা ণা না ঙা মা ॥ ঝা ঢা ধা ঘা ভা ॥ জা ডা দা গা বা ॥

খা ফা ছা ঠা থা ॥ ক্ষা ষা মা ॥ ছা ঞা ঢা ষ্টা ॥

ই *Breve sic combinatur cum consonantibus.*

hi ii ui ri li nji ndti ni ngi mi jhi ddhi dhi ghi bhi ji ddi di

হি যি বি ৰি লি ॥ ঞি ণি নি ঙি মি ॥ ঝি ঢি ধি ঘি ভি ॥ জি ডি দি

gi bi Khi phi chhi tthi thi xi Khi si txhi gui dhi xtti

গি বি ॥ খি ফি ছি ঠি থি ॥ ক্ষি ষি মি ॥ ছি ঞি ঢি ষ্টি ॥

ঈ *Longum*

হী যী বী ৰী লী ॥ ঞী ণী নী ঙী মী ঝী ঢী ধী ঘী ভী ॥ জী ডী দী

গী বী ॥ খী ফী ছী ঠী থী ॥ ক্ষী ষী মী ॥ ছী ঞী ঢী ষ্টী ॥

Sanskrit Consonants and Vowels

Combinatio diphtongorum cum Consonantibus.:

ੇ E

he ie ne re le nge ndde ne nge me jhe ddhe dhe ghe bhe je dde de ge be
ਵੇ ਰੇ ਖੇ ਲੇ ॥ ਸੇ ਏ ਜੇ ਡੇ ਮੇ ॥ ਐ ਟੇ ਧੇ ਧੇ ਜੇ ॥ ਜੇ ਡੇ ਦੇ ਗੇ ਰੇ ॥
khe phe txe tthe the xe khe se txhe gue dhe xtte
ਖੇ ਫੇ ਛੇ ਟੇ ਥੇ ॥ ਝੇ ਖੇ ਸੇ ॥ ਕ੍ਸੇ ਜ਼ੇ ਫ਼ੇ ਠੇ

ੈ Ei

hei
ਦੈ ਥੈ ਰੈ ਖੈ ਲੈ ॥ ਸੈ ਏ ਜੈ ਡੈ ਮੈ ॥ ਐ ਟੈ ਧੈ ਧੈ ਜੈ ॥ ਜੈ ਡੈ ਟੈ ਗੈ ਰੈ ॥
ਖ਼ੈ ਫੈ ਛੈ ਟੈ ਥੈ ॥ ਝੈ ਖੈ ਸੈ ॥ ਕ੍ਸੈ ਜ਼ੈ ਫ਼ੈ ਠੈ

ੋ O

ho io no ro lo njo ndde no ngo mo jho ddho dho gho bho jo dde do go
ਵੋ ਥੋ ਰੋ ਖੋ ਲੋ ॥ ਸੋ ਏ ਜੋ ਡੋ ਮੋ ॥ ਐ ਟੋ ਧੋ ਧੋ ਜੋ ॥ ਜੋ ਡੋ ਦੋ ਗੋ
ho kho pho txo tthe the xo kho so txho guo dho xtte
ਰੋ ॥ ਖ਼ੋ ਫੋ ਛੋ ਟੋ ਥੋ ॥ ਝੋ ਖੋ ਸੋ ॥ ਕ੍ਸੋ ਜ਼ੋ ਫ਼ੋ ਠੋ

ੌ Ou

kou
ਫ਼ੌ ਥੌ ਰੌ ਗੌ ਲੌ ॥ ਝੌ ਏ ਜੌ ਡੌ ਮੌ ॥ ਐ ਟੌ ਧੌ ਧੌ ਜੌ ॥ ਜੌ ਡੌ ਟੌ ਗੌ
ਰੌ ॥ ਖ਼ੌ ਫੌ ਛੌ ਟੌ ਥੌ ॥ ਝੌ ਖੌ ਸੌ ॥ ਕ੍ਸੌ ਜ਼ੌ ਫ਼ੌ ਠੌ

◌ਁ B. ave adjunctum Consonantibus

hu iu uu ru lu nu ndtu nu ngu mu jhu ddhu dhu ghu bhu ju ddu
ਖੁ ਯੁ ਕੁ ਨੁ ਲੁ ॥ ਸੁ ਏ ਜੁ ਡੁ ਮੁ ॥ ਐ ਟੁ ਧੁ ਧੁ ਜੁ ॥ ਜੁ ਡੁ
du gu bu xu ku fu txu guiu dbu xttu
ਟੁ ਗੁ ਰੁ ॥ ਝੁ ਖੁ ਸੁ ॥ ਕ੍ਸੁ ਜ਼ੁ ਫ਼ੁ ਠੁ

◌ੂ Longum.

hu
ਫ਼ੂ ਥੂ ਰੂ ਖੂ ਲੂ ॥ ਸੂ ਏ ਜੂ ਡੂ ਮੂ ॥ ਐ ਟੂ ਧੂ ਧੂ ਜੂ ॥ ਜੂ ਡੂ ਟੂ ਗੂ ਰੂ
ਝੂ ਖ਼ੂ ਸੂ ॥ ਕ੍ਸੂ ਜ਼ੂ ਫ਼ੂ ਠੂ

zz

re
ਰੇ Breve

hre ire ure lre ngre nddre nre mre ngre jhre ddhre dhre ghre bhre

ਹ੍ਰ ਯ੍ਰ ਵ੍ਰ ਲ੍ਰ // ਞ੍ਰ ਣ੍ਰ ਨ੍ਰ ਮ੍ਰ ਙ੍ਰ // ਝ੍ਰ ਦ੍ਰ ਧ੍ਰ ਘ੍ਰ ਭ੍ਰ

ire ddre dre gre bre xre kre sre txre gure dhre xttre

ਜ੍ਰ ਡ੍ਰ ਦ੍ਰ ਗ੍ਰ ਬ੍ਰ // ਕ੍ਰ ਖ੍ਰ ਸ੍ਰ // ਫ੍ਰ ਕ੍ਰ ਡ੍ਰ ਟ੍ਰ //

re
ੇ Longum.

hrei

ਹ੍ਰੇ ਯ੍ਰੇ ਵ੍ਰੇ ਲ੍ਰੇ // ਞ੍ਰੇ ਣ੍ਰੇ ਨ੍ਰੇ ਮ੍ਰੇ ਙ੍ਰੇ // ਝ੍ਰੇ ਦ੍ਰੇ ਧ੍ਰੇ ਘ੍ਰੇ ਭ੍ਰੇ // ਜ੍ਰੇ ਡ੍ਰੇ

ਦ੍ਰੇ ਗ੍ਰੇ ਬ੍ਰੇ ਕ੍ਰੇ ਖ੍ਰੇ ਸ੍ਰੇ // ਫ੍ਰੇ ਕ੍ਰੇ ਡ੍ਰੇ ਟ੍ਰੇ //

ire
ੑ੍ਰੇ Tam Breve quam Longum rarissimè est in usu, quando tamen combinatur cum consonante, non mutat figuram, sed prout est in Alphabet ita ad pedem consonantis affigitur V. G. ਝ੍ਰੇ ਜ੍ਰੇ

Consonantes mutæ in hac Lingua vocantur Claudicantes, eo quod careant sua vocali cui inniti debeeent. Nulla earum sola ponitur, nisi in fine, sed cum sequenti consonante combinatur. Pauca tamen sunt quæ in ista combinatione figuram mutan. Alia item sunt quæ nunq; claudicantes cum alus concurrunt, quarum combinationem cum his frustraneum esset monstrare.

ਹ੍ਰ c Claudicans combinatum cum aliquibus

hia hha hba hra hla iaia iaua iara iala uua uia bra ula

ਹ੍ਯ ਹ੍ਹ ਹ੍ਖ ਹ੍ਰ ਹ੍ਲ // ਵ੍ਯ ਵ੍ਹ ਵ੍ਰ ਵ੍ਲ // ਬ੍ਯ ਵ੍ਯ ਬ੍ਰ ਲ੍ਰ

rra rha iara rla

ਨ੍ਨ ਨ੍ਹ ਯ੍ਰ ਲ੍ਰ //

Littera ਣ quando duplicitur sic fit ਣ੍ਣ Littera ਰ in combinatione sæpe mutat non nihil figuram V. G. ਬ੍ਰ bra ਏ ਤ੍ਰ tra, in hac combinatione particulari ਤ੍ਰੇ et ਦ੍ਰ figuram mutant.

A aa

Pro Exercitio huius Linguæ ponam hic Pater noſter Literis Indicis ſcriptum.

Pater noſter qui es in cælis Sanctificetur

या तिऽ नो स्मिऽ की ॥स्ऽ ऽऽ मेलिस्ऽ मक्कीफीमतुऽऽ

nomen tuum adveniat regnum tuum fiat voluntas

ना स्मिऽ त्वम ऋद्वेन्यऽ रेग्नुस्ऽ तूवस्ऽ फीमऽ वोलु त्ता स्ऽ

tua ſicut in cœlo et in terra panem noſtrum

त्ता मीकुऽ ऽऽ मेलु ॥ऽ ऽऽ तेऽ याऽ निस्ऽ नो स्नुस्ऽ

quotidianum Da nobis hodie et dimitte nobis,

कुतीदिऋनुस्ऽ दा नोविस्ऽ होदी ॥ ॥ऽ दीमिते नोविस्ऽ

Debita noſtra ſicut et nos dimittimus Debitoribus

देविता नुस्त्रा मीकुऽ ॥ऽ नोस्ऽ दीमित्रिमुस्ऽ देवितोरिवुस्ऽ

noſtris et ne nos inducas in tentationem ſed

नुस्त्रिस्ऽ ॥ऽ ने नोस्ऽ ऽद्दूकस्ऽ ईऽ तेऽतीऊनिस्ऽ मेद्

libera nos à malo Amen.

ल्लीविरा नास्ऽ ऋा मालु ऋामिऽ

Ave Maria

Ave Maria gratia plena Dominus tecum benedicta

ऋावे मारीऋा ग्रसीऋ ट्रेना दोमिनुस्ऽ नेकुस्ऽ वेनेदिक्ऽ

tu in mulieribus et benedictus fructus ventris

ऽ ईऽ मूलीॅरीवुस्ऽ ॥ऽ वेनिदिक्कुस्ऽ वुकुस्ऽ विऽत्रिस्ऽ

tui Jeſus Sancta Maria mater Dei ora

ऽईी ईॅ॥मुस्ऽ माक्का मारीऋा मातिऽ ढईी ऊेरा

pro nobis peccatoribus nunc et in hora

ट्रो नोविस्ऽ वेक्कातोरिवुस्ऽ नुक्ऽ ॥ऽ ईऽ होरा

mortis noſtræ Amen.

मोतीस्ऽ नोस्त्रे ऋामिऽ

The Latin Lord's Prayer and Hail Mary
Written in Sanskrit Letters

Part IV, Chapter 1

China Illustrated with Miracles of Nature and Art

Preface

Since in our fathers' works one encounters many admirable things discovered in India and in the Chinese Empire, and since these miracles of art and nature are said by some critics to be fabricated, false, and unworthy of credence, I think this is an opportune time to demonstrate their integrity by separating truth from falsehood and certainty from uncertainty. It will be seen in every case that there is nothing so unusual that it is not found in Europe or in other parts of the world.

Chapter 1

The Extraordinary Geographical Situation of China and Her Political System

The Chinese Empire is the richest and most powerful of all in its division into fifteen kingdoms. It has a monarchy more absolute than all other kingdoms in the world today. Also, nature has separated it from the rest of the world and it seems different from anywhere else. Nature does not allow access anywhere. In the north and from the direction of Syro-Phoenicia, in addition to a three-hundred league wall, entrance is denied by a vast and endless sandy desert. To the east and the south it is guarded by the still unknown recesses of the oceans, by the hidden rocks, and treacherous places where, even without shipwreck, one cannot easily approach the shores due to the savagery of the winds and the vehement changes in the ocean flow. Nature has obstructed the west by broken, inaccessible, and impenetrable paths inhabited by so many wild beasts and deadly serpents that it is as fortified as a battle line. No one can hope to approach it from that direction. China is with good reason in their language called Chunghoa or Chunque, which means "The Middle Kingdom." They believe that they are in the middle of the earth and separated from everyone else. That term also means the "Middle Garden" or "The Flowery Garden," due to the richness of all the necessities of human life. All over the empire many streams and rivers rush down from the western mountains. Lakes and rivers water everything inland so that there is not an unirrigated field. Nearly every city has rivers and canals with ships to connect it to other cities, which results in great profit for the merchants and travelers. The most famous rivers are the Kiang, which they call "Son of the Sea" because of its size, and the Hoang, which they call the Yellow River, because of its color. The Yellow River rises in the mountains neighboring India and divides the whole Chinese empire in two. The Yellow River receives many tributaries, and finally this enormous mass of water empties into the Eastern Ocean, as is seen on the map. A point worthy of admiration in the China Empire and unique to it is this—today the whole Tartar-Chinese empire is so large from south to north that it contains both the tropics and the cold and frozen northern zones. It begins at the eighteenth degree of latitude and goes straight through the temperate zone right to the frozen Tartar Sea which is at the seventieth degree. This space covers thirty-two (sic!) grades, which

contain fifteen leagues apiece, and this equals 780 astronomical miles, or 3,120 Italian leagues, sixty of which make one grade. Therefore, all types of fruits, incense, wood, nuts, trees, and animals from every zone and climate are found in this empire and can be brought together and collected in one place. To what monarchy was it ever granted that not just in summer, but also in winter, spring, and autumn one could enjoy on the same table the fruits proper to India from the torrid zone, such as pears and apples of all kinds, whether domestic, Sidonian, Punic, Golden, Citric; Persian and, at the same time, the plums, cereals, and other products from the temperate zone? The same is true for animals, whether intended for use as food, for the magnificence of the king, or for recreation. The king enjoys all the produce of vast Tartary, everything rare, delicate, or marvelous, whether bird, fish, quadruped, and all the strange produce of South China, whether precious stones, ointments, aromatics, or expensive woods. So I frequently marveled at the abundance of the Divine Bounty by which God has seen fit to provide such richness and opulence to a kingdom immersed in the darkness of errors and contamination of luxury. However, the councils of God are hidden and we cannot investigate them. We are forced to conclude that God, foreseeing the eternal punishment which awaits the natives, wished to compensate them for the good morals which they cultivate, and for the discipline by which they live. So He provides for them an abundance of temporal goods, just as He makes the sun to rise over the good and the evil.

Part IV, Chapter 2

The Political Discipline of the Chinese

Since we have already discussed the politics of the Chinese Empire a little, I thought it would be appropriate to add here some points worthy of consideration for the curious reader. The king is the absolute head and lord of the whole monarchy. The entire empire is ruled by the emperor, who does not have to consult anyone. The monarchy is passed down from parent to son. If the king has no son, the heir is another person close by birth. All the brothers and blood relations of the king are honored with a title and are assigned a province which they administer, but they have only limited authority to collect revenues. All other revenues are taken to the royal treasury. Moreover, six tribunals have been established, and to these are brought the cases, litigations, and controversies of the entire empire. They are magistrates on matters concerning the revenues, rituals, armies, and public building. There are also criminal courts presided over by officers with their subordinates. The king has counselors, assistants called colaos, and these are very educated in political matters. They have the highest position after the king. There are various grades of prefects called mandarins. These are very conspicuous for their knowledge and their learning and are put in charge of cities and public business. The entire republic is administered solely by literary men just as envisioned by Plato in his *Republic.* As Plato said, "Happy the kingdom in which the king were a philosopher, or in which a philosopher would be king." A great multitude of people testify that the king rules with no more difficulty than the head of a household runs his home. A multitude of cities testify to this by their incredible splendor and magnificence and their frequent bridges, which are marvelous from the standpoint of their structure or architecture. Another testimony of this is the continuous movement of ships everywhere, numberless, which flow towards the metropolitan cities. Other evidences are the tireless labor and industry of the farmers working in the fields, the great vigilance and the endless guard of soldiers in all the cities, and the rigor and severity of the judges in punishing crime. These things could not have originated in an empire without good and stable laws for keeping the peace and tranquility of the kingdom.

The royal annual revenues are not always stable due to misfortunes, yet in times of peace usually reach about one hundred and fifty million gold pieces, according to the Chinese records, which contain an exact description of the people in each province and city, their numbers, and their exact revenues paid yearly. Fr. Martini is witness to this. Under the emperor Van lie the number of persons in the empire reached two hundred million, not counting the royal ministers, eunuchs, women, and slaves. The annual return is one hundred and fifty million gold pieces. If the revenues from the Tartar Empire are included, it would greatly exceed that. Lest I seem to depart from the truth, here I insert a table with all the annual revenues from each kingdom of the Chinese Empire. This includes annual revenues and the number of people with the exceptions that I have noted before, that is, the royal ministers, eunuchs, women, and slaves. This is the number which no doubt the kingdom contained in the time of Van lie. I also include the revenues of rice, silk, food for cattle, salt, not counting the revenue from the custom houses and the gifts of precious stones, ointments, and wood which they are accustomed to offer the king. I have taken this out of Fr. Martini's *Atlas.*

People and the women and the ministers, together with the tribute paid through the entire empire except for that which is gathered in the custom houses, from the book of Chinese computations in a year in which the empire flourished. Extracted and interpreted by Father Martini and some others.

	Families	Men	Sacks of Rice	Pounds of Silk	Bundles of Hay, Food for Horses	Pounds of Salt (24 ounces)
1. Pechinck Peckali, Cambalu the Metropolis and 135 subordinate cities	418,989	3,452,254	2,274,022	45,135	8,737,284	180.870
2. Xansi Kingdom, with five subordinate metropolises, which ninety-two cities obey	589,939	5,084,015	1,929,057	4,770	3,554,850	420.000
3. Xensi Kingdom	831,051	3,934,176	2,812,119	9,128	1,514,749	----
4. Xantung, which has six subordinate metropolitan cities, which ninety-two cities obey	770,555	6,759,675	2,414,477	54,990	3,824,290	----
5. Honan Kingdom, which has eight metropolitan cities, which 100 cities obey	519,296	5,106,270	6,106,660	9,959	2,288,744	----
6. Suchuen Province	464,129	2,204,170	2,167,559	6,339	----	149,177
7. Hucqueng, which has fifteen metropolitan cities	531,686	4,833,590	1,616,600	17,977	----	----
8. Kiamsi, which has thirteen metropolitan cities, which sixty-two cities obey	1,363,629	6,549,800	5,995,034	11,516		

9. Nankin Quiang, fourteen metropolitan cities under which are 110 cities	1,969,816	9,967,429	2,510,299	28,452	5,804,217	5,804,217
10. Che Kian, which has eleven large cities and sixty-two states under these. It abounds in rice.	1,242,135	4,525,470	883,115	2,574	8,704,491	444,763
11. Fokien, with eight metropolitan cities, which forty-eight states obey	509,200	1,802,677	1,017,777	600		
12. Quantung, or Canton, which has ten metropolitan cities over seventy-three states	483,360	1,978,022	1,017,772			37,380
13. Quemgsi, which has twelve metropolitan cities and more than a hundred states beneath them	186,719	1,054,760	431,359			
14. Queicheu, which eight metropolitan cities obey, with ten other states beneath them	45,305	231,365	47,658			
15. Iunnam, which has twelve metropolitan cities, and eighty-four states beneath them	132,958	1,433,110	1,400,568			56,965

Part IV, Chapter 3

Concerning the Cities of China and the Customs of the People

The eyewitness testimony of the Fathers Martini, Samedo, Trigaut, and Grueber is that nearly the entire Chinese kingdom is full of habitations. If the Tartar Wall were extended as far as the Southern Sea, the entire monarchy could correctly be termed one city surrounded by a wall. Its metropolitan cities and the capitals of the different provinces number 150. The lesser cities number 1,226. All of these are fortified with walls, ditches, guards, towers, fortresses, cities, towns, hamlets, and numberless villages. One can scarcely walk a mile without finding new houses. All the cities follow the same plan, and are constructed on a square. The houses are mostly wood, and most of them are joined together. Outside they are rough looking, but inside they shine with splendor. Fr. Samedo and Martini testify that a shield is fixed over a gate of each city to tell the number of inhabitants and their condition. It contains this description so that the mandarins can know more easily how many persons live in each village, for avoiding seditions, and for collecting revenues. This shows political cleverness. The greatest cities in China and in the entire world are Nanquin, Pekin, and Hamcheu, which Marco Polo called Quinsai, as we have shown above. The size of the city has already been described in preceeding chapters, and I don't need to repeat this. No one ought to be surprised that a foreigner suddenly come to China for some reason is instantly recognized, since those who render hospitality are obligated to make foreigners known or suffer a great penalty. The mechanical skills are very much valued and they are so industrious that they can take the most trifling thing and turn it to some use or profit. The literati study only politics and morality. They do not know anything of scholastics and the speculative disciplines, not even the name of these. This is strange in a nation so rich in such intelligent men. The physicians instructed in their tradition are very gifted in the knowledge of pulses, which they use with great industry to diagnose the origins, effects, and symptoms of every illness. They then prescribe the appropriate medicine. In their knowledge of the liberal disciplines they are not inferior to Europeans, nor in architecture, sculpture, or construction. The only exception is their knowledge of optics. See what has already been written concerning the other arts. They are astute and experienced at the art of dissimulation and pretending. In their excessive and inborn pride they look down on all others and regard themselves as the most talented people on earth, or at least they did so until the arrival of our fathers. Then they put off their peacock tail and realized that they were as inferior in the knowledge of these new things as they had previously thought themselves superior. Due to the allurement of these new things they could not marvel at us enough, as if we were geniuses fallen from heaven. Therefore, the Christian religion was spread through the entire empire, as we have said, but these few words about Chinese customs are sufficient. If anyone wishes to know more, he should read the authors cited above.

Part IV, Chapter 4

Scientific Investigations into the Rare Sights Seen in China Concerning the Mountains of China and the Stupendous Prodigies Seen on Them

The Chinese Empire has countless mountains and the greater and larger are held in such veneration that practically nothing is done unless there is an observation of the mountains. Just as we have astronomers who observe the heavens, the Chinese have men who observe mountains. They diligently plot the sites and measure the peaks, valleys, rivers, fountains, and lakes. They stupidly persuade themselves that there are regular rules for observing mountains. Fr. Martini has described these accurately. He says, "After describing the cities, I will list the mountains near them. The Chinese are equally curious and superstitious in picking out the noteworthy things concerning the mountains, since they think that on these depend their happiness and all their fortune. They think this is due to the dragon, whom they consider the cause of happiness, who lived in the mountains. They diligently examine the outlines of the mountain to find the dragon's grave. They dig out the veins and the entrails and they spare no expense or labor to obtain a portion of the 'happy' earth, as they call the head or the tail or the heart of the dragon. They think that because of the grave hereafter they will obtain every happiness and the fulfillment of their prayers. Many people experienced in this art wander all over Asia and observe the shapes and the veins of the mountains, just as astrologers study conjunctions, and aspects of the stars, palmists the hands, and the physiognomists the entire body. (The Chinese are particularly devoted to this last activity.) This superstition has deluded them almost to the point of insanity, and was begun, I think, by some philosopher who wished to increase the veneration of the Chinese for their dead. Most mountains have large villages on them, and are pleasant because of their beautiful tombs and the woods and pastures. The industrious Chinese leave nothing undeveloped. They even level off the mountain tops to plant rice there. When they are pleased at a pleasant grove or forest, they build there a large, splendid idol-shrine or a monastery for the priests. In the very dense bramble thickets, however, there are still some tribes who have never been subjected to the Chinese."

Many things reported about these mountains, if true, can certainly be considered miracles of nature. Some mountains of enormous height are unchanging in their perpetual serenity. Others are covered with the darkness because of circling clouds. Some bear health-giving herbs, and others are set aside for the cultivation of plants. On the mountain Queyu both the large and small stones have a square shape. This miracle of nature is also seen on one of the mountains of Calabria, which we have described in our *Subterranean World*. Paoki Mountain in Xensi Province looks like a rooster, and tempests roar out of it with so much noise that they can be heard thirty stadia away. The reason will be found later. Olaus Magnus in his *Northern History* says that similar strange things happen on the mountains along the Gulf of Bothnia.

The Chinese mountain watchers tell something noteworthy about Mt. Cio. They say that on its top a stone five pertics high will reel about during storms and will shake in the wind like a cyprus tree. Another stone in the kingdom Fokien does the same.

How could this be so? If it is true, I suggest that perhaps blasts of wind are blowing around the hollow inside of the

mountain and striking against the sides. Since the stone is not tightly fixed to the rest of the mountain, the vibration of the subterranean winds sets the rock in motion. The blast of wind causes much vapor and exhalation from the subterranean caves, which exits through pores, cracks, and fissures in the mountain. The outside air is colder. This causes rain mixed with sulphur, and so the storm rages with thunder and lightning. Similar tricks of nature have been seen in Europe and elsewhere. For more information, see our *Subterranean World* and the *Etruscan Journey.*

There is another mountain frozen in perpetual cold. The cause of this, I think, is the nitrous exhalations which the mountain everywhere breathes out with the vapor of hidden streams. Since these exhalations are naturally cold, the chill enters the water and the surrounding air. This type of mountain is far from any lake of fire, unlike those mountain peaks of China where globes of fire seem to be thrown up into the air. I do not doubt that there is a lake of fire or hidden caverns in those mountains. This is described in my *Subterranean World.* There are also mountains which rejoice in exotic plants, roots, fruits, timber, earth, and stones not seen elsewhere, an unusual event due to a privilege of nature. Now we will examine mountains which have mysterious figures on them.

In Kiamsi Province is a mountain with two peaks. The larger peak looks like a dragon about to spring onto the smaller, which they call a tiger. Therefore, the mountain is called Dragon and Tiger. The priests have made many laughable laws of divination for it. See figure.



The mountain in Kiamsi Province.
The rocks called dragon and tiger.



Ursa Major is pictured in the arrangement of the seven peaks of a mountain

There is another mountain whose seven peaks are like the stars of Ursa Major. That is, the arrangement of the mountains is like that of the stars in Ursa Major. One peak is higher and more prominent than the others, and in a certain location the arrangement of the seven peaks seems to resemble that of the stars in Ursa Major, as the figure shows.

A mountain shaped like an idol is also much admired. It is found near the city of Tunchuen in the province of Fokien. This is described by Fr. Martini in his *Atlas* on Folio 69. He says: "The most admirable thing in this province is a mountain on the bank of the Fue River, where an idol is formed by the mountain. The idol is not so much monstrous as mountainous. They call it Fe. It sits crosslegged with hands joined across its breast. Its magnitude can be judged in that its eyes, ears, nose, and face are more than two thousand paces in length. This would not have seemed marvelous at all to our antiquarians. Once, according to Vitrubius, a famous architect, Dinostratus, promised Alexander the Great that he would make a statue from Mt. Athos. In one hand it would hold a large city and in the other a river or lake, the waters of which would be sufficient for the needs of the inhabitants, and its head would be big enough to hold both." Whether this Chinese mountain was sculpted by the hand of an artist or by nature one cannot really say. I haven't left a stone unmoved and have talked with all of our fathers. They all assure me that there is no mention in Chinese history of the building of such a statue, which is larger than the seven wonders of the world. This would not have been passed

over in silence by the ancient writers, who have described many lesser things than this in their geological books. Hence, I judge that this mountain was not created by man, but that the rock and the crags are naturally arranged to seem to an onlooker to be an idol's face. Also, in many provinces of Europe there are mountains which form similar figures. At the village of Palermo in Sicily on a rock there is a so beautiful a likeness of Caesar that one would swear it had been carved by a skilled craftsman. Also, at the port of Messina which circles the promontory of Scylla the figure of a human head can be seen even at 12,000 feet distance. I admired this more than once when I was there. Innumerable other examples could be brought forward at this time if I had not already made mention of them in my other works. Our imagination is so free that it can easily form an image where there is none. Likewise, the Chinese mountain is not really a human work of art, but a trick of the imagination. However, if someone wanted to assert that this mountain was a peak which had been transformed into the figure of an idol by a skilled artist, I would hardly contradict it. The huge mass of the heads, arms, feet, and other parts of colossal statues on the Capitoline Hill at Rome clearly teach that such an undertaking is possible. Olaus Magnus in his *Northern History* says that from the Norwegian shore a huge rock can be seen in the middle of the ocean, and it looks like a monk far away.

On Mt. Taipe of Xensi Province, a mountain extremely celebrated by the mountain watchers, it is said that drums, when struck on the mountain, stir up thunder and lightning in the form of huge storms. Therefore, strict care is taken that no person is allowed to beat a drum there. If such a thing happens due to natural principles, one should investigate the cause of this, but the author did not describe the cause. I didn't think it proper to include my opinion here, especially since I would probably only say that some magician had entered into a pact with Satan at this place. There are many stories at hand about such demonic regions.

The mountain watchers also tell of a mountain in the province of Uquang where if anyone steals wood or any other products, he will never be able to depart, but will be caught in an endless labyrinth. Those who don't steal anything find the exit easily without any problem. Now let us leave behind the fables and the superstitions of the bonzes.

Aeolian mountains are found in China just as in Europe. In the Huquang Province is a mountain called Fang. The *Atlas* says that in the summer winds constantly blow from the caves, but in spring and autumn no such winds blow. In the winter the outside winds are pulled into the caves. Such mountains are common in Europe. Examples are Mt. Aeolius of Caesii in Italy and Mt. Alverno, holy due to the stigmata of the St. Francis. We have shown in our *Etruscan Journey* the real cause of these things.

Lake Peli in Huquang Province was once said to have ninety-nine separate islands. Today, there is only one because the water has gradually dried up and the space between the islands has become covered with the roots and herbs, with sand, clay, twigs, and other debris. These gradually came together and formed new land. We have discussed this in our *Etruscan Journey* in the chapter on swimming islands.



The Idol Fe Formed by a Mountain

Part IV, Chapter 5

Concerning Admirable Things of the Lakes, Rivers, and Streams

The Chinese lakes, like the mountains, have been endowed by nature with special properties. There is in Fokien Province a lake which turns iron to copper and which has a green color. The reason for this is that the water contains vitreous particles, as the green color shows. This also occurs in Europe, especially in those places where copper is mined from the mountains. See Book Ten, called "Copper Mining," in our *Subterranean World*. Lake Chung in Fokien Province is greatly admired, for on its river bank is a palace with ten halls, and whenever there is rain or a tempest, bell sounds are heard in the palace.

What is the explanation for this? Suppose that this sound is coming from a subterranean cave below the palace. The waters in the lake are covered with exhalations which are forced into this cave. Because of the movement of the air and the bell-shape of the cave, a bell sound is heard. The vapors then rise high into the air and so become rain and storms. This is why the sound precedes the storm.

On Mt. Talao of Quantung Province there is a river which all year runs clear, except for autumn, when its blue waters will even stain garments. What is the



The Lake Chin

cause of this? I suggest that there is a hidden cave filled with blue Cyprian vitriol which tints the waters in the cave. After rains and storms this cave is filled with water and turns it blue. The water then runs out of the cave and mixes with the river water, turning it blue. When the water again recedes into its cave, the river is free of this mixture and resumes its usual color. See Book Five titled, "Unusual Effects of Rivers" in my *Subterranean World*. In China there are many fountains which do this in the summer, and the reader should refer to the cited book for an explanation of the reasons.

Near Sining is Mt. Tenlu in Quantung Province. This has a cavernous and horrible appearance according to Fr. Martini. It has a swamp, and if a rock is thrown down into it, immediately one hears a roar like thunder and soon the cloudy sky pours rain. Lakes of this type are also in the Pyrenees and in the Alps in Europe. These are also explained in my book. There are caves which make loud sounds because of the echo of falling rocks. The mud of the lake bottom provides an exit for the vapor. The vapors fill the air and fall as rain.

In Junnan Province there is a famous lake called Chin. The Chinese histories tell of this and say that it is the ruin of a large city destroyed by an earthquake because of the horrible crimes of the inhabitants. A lake formed and no one was able to escape except for one boy on a piece of wood. This lake is called the Starry Sea because of the water herbs on its surface, whose leaves resemble stars just as on our lakes one sees the plants called stratiotas or Nymphs.[93]

Part IV, Chapter 6

Exotic Chinese Plants

Since the Chinese Empire shares a common tract of land with India, it has oceans in the torrid zones, which impart exotic properties to things, and so it necessarily produces strange plants with marvelous qualities. Let us review some of these.

I. The Chinese rose grows on trees and in a single day it changes color twice. First it is purple, but then it turns entirely white. It has no odor at all. I would guess that the reason is the temperament of the flower and its food and its environment. Since this rose has a moist nature, it becomes white at night, which is its natural state. After the plant has felt the burning heat of the sun, it gives off a faint smell of horseradish at the tips of the flowers, and, touched by the exhalation, turns purple. While the heat of the sun is strong, the flower cannot regain its white color. When the heat of the sun begins to fail, and the exhalation is no longer stirred up, the flower becomes white again. If anyone wants to perform an experiment of this, he should take a violet or a Damascus Rose and touch it with ammonia salt. He will see the white rose become purple, then yellow, then finally white. Also, if a violet or red rose is exposed to sulphur, it becomes white. We did this experiment a number of times and so found why the Chinese rose changes color. Such prodigies of nature are not found only in China. Here in Rome the famous botanist Francisco Corvino has in his garden every possible variety of plant. The nocturnal violets change their colors at the rising and setting of the sun. They have no odor during the day, but at night they give off a very pleasant smell. The reader may consult Book Twelve of our *Subterranean World* for more information about this.

II. In Quantung Province is a plant called Chisung, which is the same plant that predicts the winds. Sailors, according to Fr. Martini, think they can find out how many tempests there will be each month of that year. If there are fewer nodes, there will be fewer storms that year, and so the number of nodes indicates the number of storms or tempests. The distance of the nodes from the roots tells in what month these will occur. I believe that this is just a fantasy of sailors and that no natural law is involved, since future tempests could hardly influence this plant, and no philosopher can show how the number of nodes could be related to the tempests. There is no relationship between the number of tempests and of the plant nodes, and the number of each is entirely a matter of chance. The number of tempests depends on the constitution of the wind and the exhalation of subterranean vapors. Certainly there is no time of the month or day when dangerous storms do not occur suddenly on the ocean.

Yet, someone may say that certain animals or fish can be used to predict future storms, and so the same might be true of the herb. To this I answer that it is one thing to make a prediction from materials already disposed to anticipating storms, which animals do by instinct, and an entirely different matter to do this by the Chisung, like superstitious sailors. This plant has no natural disposition and cannot be used to predict storms a year in advance. Therefore, I think this is a fable. However, if the Chinese botanists had said the plant continually turns itself in the direction from which the wind is blowing, we could easily understand the reason for that, just as with the marine fish with wings called the Swallow, as we showed in our *Magnetic Art.* To this day visitors to our museum can see this and other prodigies of nature, and they have been able to do so for fifteen years.

III. In Quamsi Province there is a tree called Quanlang. The tree has a soft pulp similar to flour and they call it the flour tree. The native people use this to make bread. They say it has the taste of bread and it is well suited for eating. Marco Polo makes mention of this tree in Book Three, Chapter Nineteen when he says "There are in the region of Fansur certain thick trees which have a delicious bark with the best flour below. They use this to prepare delicate foods,



Nucius Piper **An unnamed fruit**

which I ate a number of times with pleasure."[94] Concerning this I have nothing to say since the benevolence of nature never fails to meet the needs of man, and so we ought not so much to explore the reasons as to marvel at Divine Providence in everything.

IV. There is a lake at the city of Vuting in Hunan Province called Hociniao, that is, "Making Birds." This is enclosed all about with trees. They say when the leaves of these trees fall, they turn into black birds. The natives watch this with admiration and amazement, since they believe this is due to spirits, as Fr. Martini says in his *Chinese Geology.* If the cause for this is investigated, in Scotland, not only the leaves of trees, but also shells, rocks, and boat hulls turn into ducks. We discovered a long time ago by experiments, as shown in the Twelfth Book, "Magnetic Art" of our *Subterranean World,* that this can also happen with other seagoing birds. I wouldn't want anyone to think that these birds came from the inanimate matter of trees or leaves, nor do those in Scotland, but they come from the seeds of broken eggs, which the nesting birds leave in great number on those trees. It seems to me likely that these birds hatch as a result of the eggs, since it would appear to violate a law of nature for a lower order of life, such as vegetables, to produce a higher one, such as animals, unless there were animal seed involved. Chapter Twelve of our *Subterranean World* contains detailed experiments in support of this.

V. The *Chinese Atlas* makes mention of herbs called Pusu in the province of Huquang. These are thought to have lasted a thousand years, and are immortal. Men weak with old age think



The India Fig. The Tree of Paradise.

they can use this to become young again, for no other reason except that if they drink it diluted, it turns their gray and white hairs black. Who does not know that this can be done with various drinks and potions? I am convinced that man cannot become immortal by that Chinese herb or by any other potion, as the superstitious Chinese believe. This is stupid and mindless.

VI. The root of another herb called Ginseng is found in Leautung Province. This is very famous and expensive everywhere in China. Through the use of this the Chinese think that they could become immortal. Lest I should seem to be asserting anything without authority, let us hear the words of Fr. Martini. On page 35 of his *Atlas* he says, "There is a city Jungseng straight east from Peking. The whole region is full of hills and mountains. Since this lies next to the Cang, it has everything necessary for sustaining life. There is a great supply of fish and of the very famous root which the Chinese call Ginseng and the Japanese Nisi. The Chinese name refers to its shape, which is like a human knee. (Gin means human.) It is like our mandragore, except smaller. You would think that it is another type of plant of the same species, since it has the same shape and potency. So far I have not been able to see one. When the root dries, it turns yellow. It has fibers or capillaries through which the nourishments flow. All through it are thin black veins. When eaten it is unpleasant because of the bittersweet taste. It greatly increases vital breaths. Even the twelfth part of an ounce will restore ones strength. It brings a pleasant heat to the body when added to the potion called Mary's Bath. It gives off a fragrant aroma like spices. People of a strong and warm nature, however, endanger their lives by taking it, since it increases the respiration too much. People who are weak or fatigued or exhausted by a long illness or some other

reason are miraculously restored to health. Sometimes it restores strength to the dying and there is still time for them to take other medications and recover. The Chinese tell marvelous things about this root and they will pay three times its weight in silver." I think that our Gentian is endowed with nobler attributes because of the beneficial climate, as is often shown by the leaves, the sap, the roots, and the potency of the plant. Certainly people experienced with it say that this plant will marvelously restore your strength and spirit. They do not agree with superstitious people who say that through it one can obtain eternal life. As the old proverb says,

"There is no medicine in your
garden against the force of death."

It is strange that men of intellect would hold to such ridiculous ideas.

VII. The plant called Cha, or as we pronounce it, cia, is not only used in China, but is gradually being introduced in Europe. This plant is found in various regions of China and in Tartary. There is an abundant supply and large profits. However, the best and most noteworthy tea comes from other provinces of China, particularly the territory of the city of Hocicheu in Kiangnan Province. It is known everywhere for the hot drink made from the tea leaves. This is found not only through the entire Chinese Empire, but also in India, Tartary, Tebeth, Mogor, and among all the inhabitants of the Oriental Ocean. They use it, not just once a day, but whenever it pleases them. It certainly is very strong. Unless I had learned to drink it at the frequent invitations by our fathers, I could hardly have been induced to believe it. It is a diuretic and marvelously opens the bladder. It frees the head from vapors. Nature has not given literary men a more noble and apt remedy for helping them do a great amount of work during long vigils. Although at first it is weak and bitter, after a while it becomes pleasant and one develops such an appetite that he can scarcely abstain from it. Although Turkish coffee and Mexican chocolate have the same affect, a cia (which some people also call te) is better, for it is more temperate. Chocolate heats one up too much when the weather is warm and coffee makes the bile ascend. Tea is always harmless and it is marvelously effective not once, but even a hundred times a day. The *Chinese Atlas* exactly describes this plant. It says, "The little leaf is quite similar to the Rhus Coriaria, which they also call Sumach. I think it is a variety of the same plant, although it is not wild but cultivated. It is not a tree, but a bush which spreads out in various twigs and branches. It doesn't differ from the flower, except that its whiteness shades off somewhat more into yellow. In the summer it first sends forth a flower fragrant with a slight aroma. A greenish berry follows, which soon grows dark. The soft green leaf is gathered for making tea. They pick these one at a time, carefully, one after another, and soon they are boiling the tea leaves in an iron pot over a slow fire. Then they drape them over a light net which they turn with their hands. They hold this over the fire until dry. Then the dry tea leaves are piled up. They keep the leaves in tin containers away from the dampness. When the leaves are placed in boiling water, after a time they regain their original color, expand, and give the color and taste to the water, which is not unpleasant, especially after you have grown used to it. It is of a greenish color. The strength and virtues of this hot drink are praised by the Chinese, who drink it frequently day and night and offer it to guests. There are so many varieties that the price of a pound of tea varies from an obol to two gold coins or more. Tea is the main reason there is no gout or stones in China. After a meal it removes any indigestion. The drink is also used for relieving a hangover, and one can soon safely drink again. It dries up and drives out the superfluous humors, and expels the sleep-causing vapors from those who want to stay awake, and it keeps the oppression of sleep away from those who want to study. It has many names among the Chinese according to its origin. The best tea is called by the name of the city Sunglocha."

It is said that a plant called Quey is grown in Xensi Province. When eaten, it banishes sorrow and produces laughter and joy. I might think it was like an apiorisus if it were poisonous. Since they call it healthful, I would more readily classify it with the cardiac plants.

I will add here information about a marvelous type of vine which the *Atlas*



The Cia or Tea Herb

says grows on the mountains of the Quantung Province. The Chinese call it Teng. The Portuguese call it Rota, believing that it is a natural rope which extends for a long distance. Just like a rope this large vine stretches across the mountainous ground. It is covered with thorns and is green with long leaves. It is scarcely a finger thick. Often it is a whole stadium long, and so many are found on the mountains that the strands link together and even a deer cannot get through the vines. The smallest vines are hard to break, and the strongest can be used for ship ropes. It is also very useful when dissolved into little filaments by charcoal. Then it is used to make wicker work, chairs, couches, beds, straw mats, and other woven things. It is very good for this because of its neatness, since it will not allow even the smallest unclean creatures to get through, and because of its coolness, which relaxes the body from summer's heat. I think it is a species of plant called Vita Alba which has degenerated under a foreign sun and climate. See figure.

There are trees in the provinces of Junnan and Chiansi which provide precious wood called the Aquilinum and Calambanum, or more commonly, legna Aquila and Calamba. These are the same species and differ only in that the Aquilinum is still tender and flowering. Calamba, however, is the old, even decrepit, wood. The value of this plant is in its aroma. The fresh wood is not as strong as the older, but is sweeter. The nodes become strong with age and grow more fragrant and unctuous. The Aquilinum is not so firm, because of its moisture, and can easily be dissolved. The best wood of this plant grows in the Moi mountains of Cochin China, and in Junnan and Chiamsi provinces which border on Conchin China. Nature produces so much that anyone can take it and can make a large profit. It is sold in the ports



A White Vine or Climbing Plant

for very little, but in India at a hundred-fold profit. It is especially valued by the brahmins, who use it to build their pyres on the great day of festival when the women consecrate themselves to the fire for love for their husbands, or the bodies of great men are burned. They are very insolent about these rituals for they believe that the gods are pleased by this type of aroma and will help the souls of the dead persons on their transmigration. The Calamba costs more and so is reserved for the king, and so nature wants to be recompensed by the effort with which it is obtained. Nature wanted it to grow on inaccessible mountain ranges where it would not be available to everyone and would be more valued. There is no hope of reaching the inaccessible places on the high peaks where nature has placed it. However, the rush of the wind and the violence of the rain sometimes tear up trees by the roots and carry them down to the open areas of the valley and on rocks at the mountains' bases where these are obtained by the natives. Even this involves great danger, for on this mountain there are wild and ferocious elephants and huge tigers, bears, and rhinoceri. Unless a person is accompanied by a strong force of armed men, especially at night, this could not be accomplished. They make their climb carrying lighted torches to keep the wild animals from attacking them. These animals are afraid of fire and flee when they see fire, or when a musket is fired. In this way time is gained for carrying out the wood. In Japan this wood is held in such estimation that a pound of wood sells for sixteen or more scudi. The amount of wood needed for a bed, which they try to get because of its pleasant odor and other virtues will easily cost 200 or more scudi. Some think that this wood is a species of Lentiscum or Terebinth, although degenerate due to the climate. The truth of this could be easily seen if someone were to



The Rhubarb of Matthiolus

plant one of these plants on European soil. Now let us go to the medical herbs. Among those recently found there is rhubarb. Since this has been described by very few people, we will now include a genuine drawing made by our fathers, who saw it.

Although this is found in all China, it is particularly common in the provinces of Suciven, Xensi, and Socieu, which are near to the wall of China. Marco Polo calls it Sociur. The Moors buy this when their caravans are in Cathay, that is, China, and Cambale, or Pequin. (Once Benedict Goes, a Portuguese member of our Society, came there with them, seeking Cathay.) The earth where it grows is red and miry due to the fountains and rain. The leaves of the plant are about two palms long and are narrow at the stem, but become wider at the tip. These have wooly hairs on the branches. When they are mature, they droop and become yellow, leaning down to the earth. The part above the ground with the leaves sticks up one palm high. In the middle the branches are covered with flowers. These grow like large violets and, although blue, have a milk-colored fig with a sharp odor which disgusts the nose. The stem or root, which is hidden in the earth, is one, two, or sometimes three palms long. Its color is dark copper, and it is often as thick as a human arm. It also puts down certain other thin roots all around. When the rhubarb is broken into pieces, it shows a yellowish interior with red veins from which oozes thick red and yellow sap. However, if someone immediately hangs that wet root out to dry, the juice soon evaporates, leaving a root which has lost its strength. Those who are experienced with rhubarb put it out on a table and turn it over three or four times a day so that the moisture will remain in the pieces. After four days the moisture has



True Rhubarb

left the veins and evaporated. They hang it out in the wind, but in a shady place, lest it be harmed by the rays of the sun. Winter is the best time for digging the rhubarb, before the green leaves have started to appear because about the beginning of May, the juice and the strength have collected and come together. If the root is dug up in the summer, or when it is producing green leaves, it will not mature and will lack the yellow juice and red veins. It will remain light and porous and will not reach the perfection of rhubarb up in winter. A cart loaded with rhubarb weighs one and half scuta, but when the load has dried out, it has lost so much weight that scarcely one pound will be left of each seven. The fresh green rhubarbs are very bitter. The Chinese call it Tayhuam, which means "very yellow." This is enough about the rhubarb.

However the learned man Jacob Golius has written as follows in his book. "This description of rhubarb and the illustration by it, which are represented also in the Commentaries of Matthiolus of Dioscorides and the writings of others, were first published by John the Baptist Ramnusio in the Declaration, as he called it, which he added as a Preface to the *Itinerary* of Marco Polo of Venice, published by him in Italian.[95] He says that he learned the history of the rhubarb from a certain Persian, an intelligent man born in the province of Chilan, who was named Chaggi Memet. About 1550 that merchant came to Venice bringing with him a supply of rhubarb. Through an interpreter he told Ramnusio and all his friends that he had been to the city Succuir in the province of Tanguth, where there was a large supply of rhubarb, and he had no doubt that his description was accurate and realistic and that the picture was trustworthy.

The rhubarb looks as if it had just arrived from its country of origin. We are certain about the truthfulness of this. The good faith of that merchant is guaranteed by the multitude of his business transactions. As for the form of the plant, Fr. Martini, an accurate observer and author of the *Chinese Atlas,* recognized another as the true one. This father was going in June of 1654 from Amsterdam to Antwerp. He passed by Lund in Bavaria where he wished to visit the garden of the illustrious and noble man, Mr. Juste Nobelaire, the mayor of the village, a very cultivated man. When he began to look at the garden, he saw far off a certain type of hippolapathum with full and round leaves and growing up tall, pleasant and white. In truth this is genuine rhubarb. Unasked, he provided the name. Fr. Kircher agrees with this testimony. So here we include this drawing, which was made only a short while ago."

While in these regions and especially in the province of Chechiang near the city of Sungiang, they saw a pine so large that it took eight men to encircle it. Indeed the trunk of the tree could hold about thirty-eight men. Fr. Philip Marino also remembers some trees which he recently saw in Tonchin, where there are reeds so large that every joint between the nodes can be made into a Barilia Vase. This is a marvel to see. I reject the quality of the soil as an explanation for this. Rather, water from underground springs is drawn all through the trees by the heat of the sun. I once saw in Aetna a place called the Three Chestnuts, where there are three chestnust trees of incredible size. One giant tree was so large that a whole herd of cattle could have been shut up for the night within it as if in a comfortable pen.



The Polomie Tree

There are trees and fruits in China, particularly in the torrid zone, that are completely different from those of Europe, although almost all European varieties abound in China, especially in the northern provinces, as we have already said. Among these there is a tree which because of its many pungent needles is called by the Chinese Po-lo-nie. Although it has large leaves, it never has any fruit or flowers, but bears on its trunk a swelling fruit so big that it takes a man to carry one. It is bigger than the largest European gourd. It has many fruits together as if in a purse. The bark is spiny and has honey-flavored fruit beneath the white pulp under its curving bark. The inside tastes like chestnuts according to Fr. Michael Boim in his *Chinese Flora*. It is so large that one fruit will feed ten or twenty people at an eating. The Chinese aptly say it is a sack of honey fruit, and its flavor is even better than our own melon. The wisdom of nature is shown in growing these on the trunks of trees, since a branch would not carry the weight. There is a similar tree which the Indians call the Papaya and the Chinese call Fan-yay-xu. This is a tree without branches whose tuberous fruit grows high and low on the bark of the trunk. It is larger than our melon. The interior pulp is of a reddish color and is almost liquid and can be removed with a spoon. It is very sweet all year like our golden and citric apple trees. It has flowers and both immature and mature fruits. See figure.

On the Chinese island Hainam and in the provinces of Quamsi, Fokien, and Quantang is found a tree, or rather bush, which in six months grows a limb with six or seven leaves and loaded with



The Ananas Fruit

very sweet fruit like figs. The leaves of this plant are so big that a man can easily wrap himself in one. I have examined the circumstances of this plant and fruit, and think that it is that which the Arabs call Maux and the Latins call Musa. This plant grows at the city of Reggio in Calabria, next to the strait of Messina, and I remember having tasted its fruit. Its leaves are ample, but without any branches, and it has the appearance and the taste of a fig, so some people call it the Fig of Paradise. Our first parents are thought to have dressed themselves in these leaves after the loss of innocence. We showing a drawing of this plant.

There is in China a tree called Kagiu which bears fruit twice a year. By a reverse arrangement the seeds are not inside, but outside, on top of it. Among other things, it is unusual in being also found among the Americans and East Indians who call it Ananas, and among the Chinese who call it Fam polo nie. There is a great supply of it in the province of Quantung, Chiamsi, and Fokien. It is thought to have been first imported to China from Peru. The tree on which it grows is not a shrub, but is like the thistle called Cartciofoli. Next it was taken to Europe, and because of the climate will degenerate into a thistle, I think. The fruit is produced on the stem as the picture shows, and it has such an excellent taste that the nobility of China and India prefer it to anything else. See figure. Not only seeds, but even twigs or leaves can be planted and will produce new plants and fruits. This is also true for many other plants, since the spermatic force is equally diffused through every part of the plant. For a discussion of this miraculous faculty of nature, see what we have written more fully in book Twelve of our *Subterranean World*. Seeds of these plants do much to prove our new theory of plants.

Concerning the mango, lici, and the quei, which are the most noted fruits of India and China, I have nothing to say since these have been described by other people. I mention only that when the mango is grafted into the citric apple, this is done quite differently from the European manner, for no cut is made in the tree, nor is there any transfoliation. The branch of the mango is tied to the branch of the citric apple and mud is dabbed in around it. In this way the desired union of the two trees is accomplished and they produce outstanding mango-citric fruits.

The *Chinese Atlas* tells us that there is a tree in Cheking Province which produces fruit with thickness, like tallow in such a great quantity that it can be collected to make white candles which don't stain the hand if touched, nor do they give off a bad odor when extinguished. The tree is large and in its shape and leaves resembles our pear tree. Its white flower and fruit resemble a cherry tree, but when the bark is torn away, the mature tree is soaked with a hot liquid and the liquefied pulp becomes like a glue when washed with cold water. It is very similar to the wild one, but from the inner part is obtained a certain oil which is used for household purposes like olive oil. In the winter time the leaves turn a copper red color and finally fall to the earth where sheep and cows eat them and become marvelously fat. I will not here talk about the flowers of the mango, the mentam, the quei and other similar plants, since these have been amply described. This will suffice for our description of the Chinese plants. I will add here the pepper tree and the figure in the drawing of an unknown tree whose fruit grows only around the roots and whose taste is similar to the European fig. See figure.



The Papaya Tree

Part IV, Chapter 7

Concerning Exotic Chinese Animals

The natural kingdom has four types of animals, that is, quadrupeds, flying creatures, swimming creatures, and insects. Now I will treat the unusual and rarer species that are found in China. Quadrupeds, in addition to those found in Europe, such as elephants, tigers, and bears mainly live in the provinces of Junnam and Quamsi. Since others have described these in great detail, I will skip them and go on to examine those found only in China.

1. Among the other animals found in the western provinces of China, such as Xensi and Chiamsi there is the musk deer, which the Chinese call Xechiam. This is the animal which gives musk. Of this the *Chinese Atlas* says, "Not to linger for a long time on the musk, I can say that I have seen it myself more than once. There is a swelling or pouch at the animal's umbilical cord. It has a little pouch made of very thin skin, and it is covered with similar thin hairs. The Chinese call this animal Xe, and from this they derive the name Xehiang, which means "the odor of the Xe animal," which is their word for musk. It is a quadruped. It is very much like a deer, but with blacker hair and completely hornless. The Chinese kill it for food. In this province and especially in Suchuen and Yunnan and places farther west, a great supply of musk deer is found. I will speak of these later. The swellings or pouches are so pure, vehement, and strong an odor that the organ of sense is overwhelmed by it. Just as excessive sound or light will numb the ears and eyes, so this odor utterly overwhelms the nose. Merchants take musk from the pouch and add it to the skins of other animals and sell these as real and genuine. Some mix musk with dragon's blood and in this way they make three or four times as much. The trick, however, does not fool the experienced buyer, who only has to take a little of that material and burn it on the charcoals. If it all goes up in smoke, it is pure and without mixture. If it is not burned up, this is a sign that there has been some trickery and it is not as it ought to be." Fr. Philip Marino says in his *History of Tonchin* that there are many of these animals. They are so stupid that instead of fleeing when they see hunters, they turn and let themselves be killed. Following is his account in the Italian language.

"Those who want to do business find in this place red amber and the musk from a neighboring country. The amber comes from the kingdom of Ava and is found in precious, rich forests beneath certain trees which are very old, and have taken root in the fissures among the barren rocks and stones. Genuine musk comes from the kingdom of Gnai in whose forests is found a certain animal which the Chinese call Ye Hiam. In our language this means scented deer. They are the size of a large fawn and they look exactly like a fawn, except that their head resembles that of a wolf and they have two teeth like those of an old boar, which came out (i.e. the teeth) under the upper lip and curve down toward the ground. The fur is a little darker than that of a deer. They run very slowly and the animal is so unintelligent that hunters have simply to find it and it lets itself be freely killed without making any resistance and without moving. They make musk of varying purity from that animal in the following way. When the animal is seized, they drain and save its blood. They cut out a small bladder under its navel which is full of blood or some congealed odoriferous liquid. Then they skin it, and divide the animal into several parts. If one wants the purest and the best musk, they use only the part of the animal below the kidney, which they put in a great stone mortar where they beat the flesh and mince it. They add enough blood of that animal to make the whole become a paste. When this is dry, they put this in the vessels made from the skin of that beast. If one wants musk which is a little less perfect than this, although quite acceptable, they use all the flesh of the animal. They beat it in the mortar and then make a paste of it with the blood. They similarly fill the bags with this. There is a third way of preparing the

musk which is still good. This is the method. They take the parts of the animal from head to kidney and leave the rest to make the better and more delicate musk, as we have already said. This animal is so useful after its death that every bit of it has some use and they say that it is worth more after its death than during its life. There is another sort of musk in Europe, more abundant than the pure kind. It is partly a mixture of the amber found at certain times of year in islands of the Eastern India and partly the juice they take from the body of a cat called Algalia. This makes a mixture much more agreeable to the smell than it would be with only amber which would be too strong and too overpowering for our noses. This is the musk we first had in Europe."

2. There is an animal called a fast cow. It can run 300 stadia in one day. It has an oblong forehead and a rounded horn. Therefore, many people think it is a unicorn, but they are wrong since the description of a unicorn is nothing like this. For more about unicorns, see my discussion about the monocerote in Book Eight of my *Subterranean World.*

3. These next animals are seen in lakes of the Chinese Ocean and of India. They are also found in Hainam, on the Philippine island of Maldina, on Mozambique, and on the southern shore of Africa. The animal is completely deformed and horrible to look at. Lest we seem to be leaving anything out, I add here the curious account which Fr. Boim gave us. He drew them alive and dead while he was waiting for a favorable wind at Mozambique. He says, "I twice drew the marine horse or hippopotamus while at Mozambique and in Cafraria. I saw many herds of them in a lake near the seashore. There was at Mozambique a friendly judge who sent me a whole hippopotamus head so that I could observe it diligently. I found that it was about three cubits from its shoulder blades to its head. The lower part had two curved teeth which fitted very closely with the upper ones when the tongue was pulled back out of the way. Afterwards a certain Portuguese nobleman invited me to explore the continent of Cafraria from the island of Mozambique and I went to shore with him on a boat rowed by twenty men. With great interest we watched about fifty of these marine horses neighing and playing near a rock. One of the slave Cafers approaching with his comrades fired a shot when an animal charged him. The creature fell dead. Because of the great weight they could take it to the shore only with great difficulty and with the labor of many people. I examined it. Afterwards the Cafers divided the flesh and pulled out the teeth. They brought the larger teeth to me. The skin of the animal was so thick that the Cafers could not pierce it with their lances. The animal has no hair except for some flexible ones on the back of its tail. These are transparent, grow out of the black skin, and will not break if bent. They are as thick as a reed and the slaves, both men and women, use them to make bracelets which they wear on their wrists. They thought these would make them safe from attack of paralysis. The people of India use the teeth to make 'ittle prayer beads, crosses, and statues of the saints, which they think will stop the flow of blood. It hasn't been discovered, however, if all hippopotamus teeth can do that, or only those caught a a certain time of the year. We will perform an experiment to find out about this. There is at New Goa in the royal hospital one of these teeth which we used for an experiment. It will cause the blood to stop flowing from a cut vein. There is a well known story about the body of a certain Malabar leader who was killed by the Portuguese and was thrust through next to a ship full of acorns. No blood flowed from any of his many wounds. When they took a piece of bone from around his neck, they found out that it was hippopotamus. When this barrier to the flow of blood was taken away, he bled profusely. I think this was because the bone had congealed his blood and kept it from flowing." We are showing three of these teeth in our museum and we have not yet made an experiment with them. When we have done this, we will investigate this marvelous quality. At Rome in the library of the Professed House of our Society is a skeleton of a hippopotamus head, from which we had a drawing done. The bones of a siren and its tail and side are also in our museum. It is called Pesce Muger and we found that its ability to stop the flow of blood is less than that of the hippopotamus. This is discussed more fully in Book Three of our *Magnetic Art.*

4. The *Atlas* says that in the province of Fokien there is found a hairy animal very similar to a human. Also in the kingdom of Junnam and Gannam there is something similar called a Fe fe. This has a man's shape, but with longer arms, a hairy black body, and it runs very swiftly. It has a voice like a man. When it meets a man on the road, it smiles like a human and then attacks him. Fr. Henry Roth says that while he stayed in Agra with the king of the Mogors a forest man was discovered. I think these belong to a species of very fierce apes since they have a hairy body and a laugh. They also have the wrinkled forehead of a monkey, and they show their teeth and wrinkle their nose when angry. Also, they have a strident voice. If anyone wishes to think that they are really wild men, he should know that sometimes boys are left out in the woods and by Divine Providence, they are brought up by wild animals or in some other way. They do not develop properly due to their long solitude and they become hairy all over their bodies. When they are captured by hunters, they are thought to be wild men. In fact, they are true humans, but they lack human culture and lead a completely wild life. Such a boy, about 8 years old, was found about 1663 A.D. in Lithuania in the forest among the bears. He had the voice and the appearance of the bears with whom he had always lived, and by whom he had been raised. He would only eat raw meat until finally with great effort he became accustomed to eating human food and to speaking. There are many other examples of such things in history and in the lives of the hermits.

There is also a domestic animal called the Sumxu which is similar to a cat. It is black and saffron colored and has splendid hair. The Chinese tame it and put a silver collar around its neck. It is an avid hunter of mice. It is so rare that one sells for seven to nine scudi.

There are also in China several types of man-like apes. Some have no tails, but others have tails like dogs or cats. They are very docile and except for the foulness of their bottoms, you would scarcely believe they were animals. I add here a report by Fr. Henry Roth. The king of Bengal because of some favor wanted to send a gift to the king of the Mogors, so in 1660 he sent a solemn delegation with priceless gifts. Everyone marveled at a triumphal carriage gleaming with gold and all types of gems and precious stones. This was guided, however, by animals, not by humans. The carriage was pulled by two beautiful and elaborately adorned horses. High on the carriage, as if on a royal throne, sat a huge dog adorned with precious necklaces. He knew he was splendid and seemed so proud that you would almost think he was more than an animal. He had incredible dignity, and with a bow of the head showed the reverence due to the nobles along the way. He also had a splendid retinue of followers, who were beautifully clothed monkeys. They circled his throne and were prompt to obey their lord. At the same time when the dog-king bowed his head, they did the same. A large monkey drove the team. He was clad with a golden garment but had a little hat on his head covered with gold and gems. In his left hand he held the reins of the bridle. In his right hand he held a whip with which he guided the horse so skillfully so that you would think a trained groom and not an animal was in charge. To summarize, these almost human animals put on such a triumphal procession that they seemed to have become changed into humans. The king had so much pleasure from this sight that he thought their skill ought to be rewarded with a feast. Each animal, monkey, horse, and dog received the appropriate food. Tapestries were spread on the pavement and the animals ate with as much dignity as humans. These things were done at Agra, the capital when Fr. Roth was there. From this it can be seen how much training will do for an animal, and the Indians especially excel in training elephants. But now let us go on to the flying class of creatures.



The Hippopotamus or Marine Horse,
Called Hayma by the Syrians



The Sumxu



Q 99.

The Musk Deer Hiam

Part IV, Chapter 8

Concerning Certain Flying Creatures Not Found Outside China

1. There are birds in China unlike those elsewhere. Among these the first place is held by those royal birds which they call Fum Hoam. Concerning these Fr. Boim has said in his *Flora,* "This bird is very beautiful. Whenever it comes into the sight of a human being, it is a bad omen for the royal family. The male is called Faum, the female is called Hoam. They have nests on the mountains of Tan in the province of Leotung on the outskirts of Pekin. Their head is like a peacock. A Chinese poem describes them in this way:

The shoulders signify virtues,
The wings justice,
The loins obedience,
And the rest of their body fidelity.

It is a sacred bird, which in front resembles a rhinoceros, and in back a deer. It has a tail like a cock's, and a head like a dragon's. Its feet are like those of a turtle. Its wings gleam with the five colors of beautiful birds. These birds are worn as a symbol by the colai and the mandarins, and the king wears them depicted in gold on his clothing. I would certainly count this bird as a species of peacock.

2. There is another thing worthy of admiration in the kingdom of Suchuen. The hens have wool like a sheep. They have small bodies and little feet, but they are brave and noble-spirited. The females, as the *Atlas* says, are considered delicacies. Do these hens have feathers like wool, or not? To remove all doubts, I examined some of them. I say they do not have wool like a quadruped's, but they are covered by very small feathers over their whole body and the plumes of the small feathers look like wool. Hence they are given the name of the wool-bearing hens, just as asbestos is called cut linen. It is against nature for birds to be born with hair and wool or for mammals to have feathers. It is impossible for their females to have the ability to produce both wool and feathers; so we can see that this is not really a different species. This would be a monstrous birth against the intention of nature, as is also the case in our discussion about the flying cats. Also, the Jeki are called wool-bearing hens. These are found in various Chinese provinces such as Corea, Chensi, and Quamsy on the high mountains. They have a marvelous shape and they are naturally adorned with a variety of types of feathers. They are thought to taste very good. They have some sort of swelling on their back and breast, so that one must marvel at this degeneration from the common species of hens. I and others think that these diverged with other hens from the Indian hens, which they resemble. We have discussed this in our *Description of Noah's Ark.*

Let no one bring forth here as an objection what I earlier said about the yellow fish which grows wings periodically and flies like a bird. This is a natural metamorphosis, just as in the case of caterpillars and silkworms, and in this case we are not discussing creatures which change species. Quadrupeds or winged creatures could not take on feathers or wool respectively, unless one were speaking only metaphorically or about appearances. None of these hens is really covered with wool, as all writers about Chinese things will admit, unless they softened by lye—a secret known to me. Concerning this, see Book Twelve of my *Subterranean World.*

3. There are ducks in the province of Quantung, just as at Cairo in Egypt, which are incubated in ovens and hatch into enormous numbers of offspring. These ducks often feed in the harbors or at the shores of the sea or at the banks of the river. When the water is receding, they feed on oysters, crabs, and similar food from the sea, which they greatly desire. They spread around

the place where ships come together and at night when a hide is beaten, they return like pigeons to their own nests on the ships. There is also an admirable experiment for preserving duck eggs. Put the eggs in a clay pot covered with salt or brine and they will acquire a very pleasant salty taste.

4. In Suchuen Province there is said to be a little bird which is born from the flower called Tunchon, and so the Chinese call it Tunchonfung. The Chinese say that this measures its life by the life of the flower, and that flower and bird die at the same time. The bird has a variety of colors. When flying and beating its wings, the bird looks like a beautiful flower flying across the heavens. Whether an animal, bird, or insect could really be produced from a plant is doubtful. We have denied this in Book Twelve of our *Subterranean World*. It is not possible for the vegetable level of nature to progress to the sentient, since it is impossible to skip a level in nature and produce an effect inconsonant with one's own nature. I think it would be possible for these birds' eggs, which are no larger than peas, to be laid in the pods or leaves, or to be deposited on the flowers. A flying creature might seem to be born like a flower, if the egg were broken and the seed of the bird were mixed with the moisture of the flower. Also, if a person with a vivid imagination gazes at the variety of the colors of flowers, the fantastic colors of the birds' wings might seem to be derived from the flowers. This can even be frequently seen in Europe.

5. Between Cochin China and the island of Hainan there is an area not far from the Chinese coast. It is full of big and small rocks, upon which the storms of the sea strike with horrible waves and raise up so great a volume of foam in the caverns and the narrows of the rock, that the onlookers are struck by fear. In the Spring in the middle of these rocks, at a time set by nature, some little white birds of unknown type, which some think are like sparrows and other think are more like swallows, arrive in a great multitude from places unknown. Like swallows they sit on the beach and build nests which they attach with great care to the rocks. These nests are of an unknown material. They keep their eggs and their young birds in these until they fly away, leaving the nests to the sailors. Whole shiploads of sailors come from China and Japan to gather these delicacies. The nests are translucent, as can be seen from the three on exhibit in our museum. They have a slight yellow color and an unknown aroma, which so far has not been explained. When mixed with any food, whether fish, flesh, or herbs, they give it a marvelous flavor. The material of the nests is thought to be a sticky substance vomited from the stomachs or the intestines of the birds. They fashion this into nests on the rocks. They moisten these with a foamy, gluey liquid, as the sailors who have come here to hunt have observed, which they gather by flying over the waves and smearing this on their wings and beak. They then strengthen the nests by smearing this substance on the nests with their wings. It sometimes happens in a severe storm that many nests with the eggs break off and fall down into the sea to feed the fishes. In addition to oral reports from our Fathers, Fr. Daniel Bartoli in his *Chinese History* has described this nest-making very adequately.

Philip Marino has also described it on page forty-two on his *Chinese History*, which he wrote in the Italian language. This reads as follows: " If we now wish to leave the animal called Cerra to talk of all sorts of birds which are found in quantity in the country of Tonchin facing the east, we will find that there is a certain type of bird resembling the swallow. These come to the sea port and make their nests in the rocks of Cochin China. They told me that these nests are very delicate, good to eat, tasty, and are sold for a high price. One ought not to be surprised at this since well people stay well by eating it and sick people recover their appetite and their health after having eaten some. To the present time it has not been possible to discover just how this material is composed. However, it is thick, transparent, and made of many small cells. The nests are like big shells and fan out like leaves around a tree stump. Each one is rough, wrinkled, of equal thinness, and of a color like dry paste, or so appear when dried out. They esteem this delicacy so much that there is no feast without this food.

Without it, it seems that the best part is missing and the feast is not solemn. They cook it like this. One puts it in warm water overnight until it is perfectly tender, after which it is dried in the shade for a short while. By itself it has no taste, but, like mushrooms, it is a seasoning with aromatic properties and increases the appetite. Unlike other foods, the more one eats, the more he wants."

We have already spoken about the swallows which are engendered in the leaves of trees and have fallen into the lake. This is why it now remains to speak of the fish which one finds in China.



The Wool-Bearing Hen

Part IV, Chapter 9

The Fish of the Sea and the Rivers of China

6. What I am going to say now surpasses all wonder. In Quantung Province there is an animal which the Chinese call Hoangcio yu, that is the yellow fish of China. It is at one time a fish and then a bird. In the summer it is a bird of a yellow color like the Galgal and flies through the mountains and hunts like a bird. When the autumn is over, it returns to the sea and once again becomes a fish. During the winter, the natives fish for it and regard it as a delicacy. You might ask the reason for this marvelous metamorphosis. I say that this does not contradict the natural laws, since daily we see this type of transformation in insects, as is fully explained in Book Twelve of our *Subterranean World.* We see caterpillars changed into flying butterflies. We see how the sea-dwelling worms change into pearls or fly through the air with a flapping of four-fold wings. I could add innumerable other examples of such things, but these are treated in my cited book.

If perhaps anyone should say that this is possible for insects, but not for animals, I would answer that you can see such changes even in animals. For what are the Scottish ducks except worms which after a time grow wings and feathers and are changed into ducks or geese? See my cited book for the cause of this. Fish also turn into birds, and quadrupeds turn into fish. History testifies to this. Albert the Great, who was great in fact as well as in name, in Book Twenty-four of his *About the Astoiz,* asserts that a maritime animal named Abides is born in the sea with the rest of the fishes, but when it grows up it changes form and takes on a terrestrial shape and inhabits the earth. It eats like other land animals and changes its name because what was first a fish named the Abides now has taken on the form of a terrestrial animal and is called an Astoiz. Also in the Eastern Ocean there are quadrupeds which in old age lose all their limbs and degenerate into fishes. This is stated in Book One of the *Conimbricenses.* Part Seventeen, Article One, titled "Generation and Corruption" says that among the Japanese on the island called Gotum there is a certain large animal like a dog, or wolf, which for a time lives on the earth and then, at a time fixed by nature, begins to live in the sea. By frequent swimming in the ocean all his limbs change and become like those of a fish or a marine animal. These things are sufficient to show the proof of what we are stating. It remains for me to explain how a yellow fish can change into a bird. I say that this fish is of the amphibian family and these are the flying fish called marine swallows. Their shape is so similar to a bird's that one can nardly tell them apart. No person initiated in the rites of nature could easily deny that these yellow fish have a disposition towards flying and are easily changed into flying creatures. It is hard to see, however, how a fish could change into a feathered creature, unless there was an inborn tendency toward mutation, as we will have to discuss a little more deeply.

Many are persuaded by history that the transformation of one species to another can come about because of mating between the species. Others imagine this happens from the force of imagination, as in the case of famous offspring of pregnant women. Others have found still different causes, which they cannot easily defend. As regards the first theory, they reason that since a transformation of this type is impossible a mating must have occurred between an eggbearing animal and an animal which bears its young alive. No biologist, however, will admit this, because it contradicts the method and the time and the genetic considerations, so it is not clear what could cause this. To investigate this, I was greatly involved in examining all the circumstances of the Yellow Fish. Also, one of our fathers who had spent several years in the island of China called Hainan stayed for a while with me and he told me about

unusual events he had noticed. Among these he mentioned the yellow fish found only in the China Sea. We have spoken a little earlier about the multitude of nests made by certain birds on the crags of the Island of Hanan, which are very numerous.

Since the yellow fish is found in that same area, they eat no other food but the eggs broken by the violence of the waves. Hence they have a natural inclination and sympathy for flying. In the spring this spermatic force of this fish gradually begins to cause them to want to fly. The eggs have the power to cause them to grow wings. Their long fins turn into wings and their scales and tail fins become feathered. They become a yellow bird like the Galgal, just as they are called Yellow Fish because of their color. Now we must discuss how in autumn they again turn back into fish.

It is known that the changed temperament of the fish completely reverts. So, when winter is coming, the formative power of the birds is destroyed, whether by humidity or for some other reason, and they begin to return to their original state. Shedding their plumes, they gradually grow fins and scales. Then they return to the sea and again eat the seed of the eggs, and so the desire for flying is born in them again. So there is a perpetual cyclic tendency for them to become birds. Why does this not happen to other fish? The cause is the difference in their temperament. It is very difficult to investigate this, but that this transformation comes about from the latent power of the egg can be seen from the origin of the Scottish duck, which we discussed in Book Twelve of our *Subterranean World,* and where also we told the histories of men who had undergone a similar transformation. There is a remarkable story mentioned by Dominic Leo in Book Six, Chapter Two of his *The Art of Medicine,* which is quoted by Peter Damiani. Robert, king of the Gauls, mated with a kinswoman and she bore him a son who had a head and neck like a goose, but otherwise was said to have been fully human, except that his whole body was covered with feathers like a bird. Feathers could not have been on a human body unless there had been the formative power of the seed of some bird hidden in the eggs. This force could not have exerted itself unless human seed was mixed with that of a bird, for whatever reason. Evil persons do things that are injurious and harmful against nature, because of their master the devil, but it is not proper for us to explain this. If this were possible for humans, I think it could be done even more easily with animals. For a fuller discussion of this, I refer the reader to the passage to which we have already referred.

7. In the province of Quantung they say that there is a fish called a swimming cow which leaves the sea and often fights with domestic cows and tries to gore them. If it stays very long outside the water, its horn gets soft and loses all of its strength and the fish is forced to return to the water so that its horn can recover its hardness. Whatever this animal might be, I certainly think it ought to be considered an amphibian of the species called Seals or Marine Bulls, or it belongs to the Rose Maries with the long teeth and single horn with which nature has blessed them for the special needs of this climate. Why the horns should soften in the air, but get hard in the water, depends on the nature of the horn. There are many things which soften outside the water, but get hard in it. For more discussion of this, and of the different waters and salts and how these mix, see Chapters Five and Seven of my *Subterranean World.*

8. In the Xensi Province there are bats, according to the *Atlas,* which have a body as big as a goose or a hen. For this reason they are sought as a special delicacy for the tables of the Chinese and they are preferred to hens. See what we have said above about the bats or flying cats in the Mogur Empire.

9. Again in the province of Quantung is found a marine monster with four eyes and six feet and with the appearance of a lobster. It lives on oysters and can be seen to spit out pearls. If I were to make a comparison, I would say that this is a type of ocean-going spider. It has a body similar to that of a turtle or electric ray, with four eyes on their back and six feet similar to the feet of a turtle. It swims with these, but doesn't use them for walking. In this class, I would also place those fish which the *Atlas* says can be found in the caves of the mountains of Quamsi Province. These have four feet and a horn for goring, so that the superstitious Chinese call them

Dragon's Delicacies. Anyone who kills one is punished by death. In this area also lives an animal with the head of a bird and the tail of a fish, which is in every way quite similar to the flying fish called Rondones or Swallows. Hence what seems marvelous to the Chinese is a daily occurrence to our sailors at sea. In our Museum, we show one of these on an apparatus which will turn in the direction from which the wind is blowing.

10. Again the *Atlas* says that crabs are found in this area which, when they leave the water and come out into the air, keep their appearance but are immediately turned into hard stone. They seem to have a salty temperament within the water, but when the water has evaporated, they are transformed into an ordinary mass of stone. This does not happen to other crabs because in the place they live there is no petrifying vapor or moisture. This humidity will turn to stone whatever it touches. We exhibit in our Museum crabs of this sort, not from China, but from our rivers and streams and the banks of the ocean, which have been turned into stone. In fact there is hardly anything which when this petrifying vapor touches which is not changed into stone. We have discussed this more fully in Book Five of our *Subterranean World*. Also, in our *Etruscan Journey*, in the chapter on Shells there is a discussion of this.

Part IV, Chapter 10

The Serpents of China

The *Atlas* says that snakes in the Quamsi Province are so long that some of them reach ten perticae, that is thirty geometrical feet, with a corresponding thickness. One would scarcely think there could be any larger. *Chinese Flora* says, "The name of this serpent is Geto and it is easily the largest of all the serpents in Quamsi, in the island of Haynan, or in Quantun. They can swallow whole deer and digest them. They are not very venomous. They have the color of ash and they are between eighteen and twenty-four feet long. A serpent slithers famished out of the thorn bushes, and, resting on its tail, raises up to wrestle fiercely with wild creatures or with men. It drops suddenly and craftily from a tree onto a man. He perishes in its embrace. The Chinese greatly value its gall as a protection against illnesses of the eyes."

This is also the testimony of Marco Polo, who says that in the Carrajam Province large serpents are found, some more than ten paces and ten palms around. Since a geometrical pace equals five feet, the length of this serpent reaches fifty feet, and so these are twenty feet longer than the serpents of Quamsi. If, however, the common pace contains three feet, then these are as long as the serpents of Quamsi. Let us hear Marco Polo describing this in his own words. He says, "There are found in the province Carrajam, which is ruled by the Great Cham, very large serpents which are ten paces long and ten palms around. Some of these lack feet in front, but instead they have toenails, or rather claws, like a lion or a falcon. Their head is large, their eyes protrude and are as large as two loaves of bread. Their gaping mouth can swallow a man. Their teeth are big and sharp. There is not any man or animal who can even see these serpents, let alone approach them, without fear. They are captured like this. The serpent is accustomed during the day to hide in underground caverns or in the mountains and at night to come out and travel around the earth, especially around the lairs of other animals, seeking food to devour. It does not fear any type of beast. It devours large beasts and small, lions and bears, and when it has satisfied its hunger, returns to its cave. When the earth is very sandy, it is a marvel how deep a print it makes in the sand. One would think that a barrel of wine had been rolled through the sand. Hunters lying in wait for the beast during the day place very strong stakes in the sand with a sharp edge of iron pointing up with teeth at the end. They cover these with sand lest the serpent see them. They fix many of these where they know wild beasts to be hiding. When, according to his nightly custom, the serpent comes out to eat, he slithers through the receding sand, dragging the huge mass of his body, and his breast falls onto a hidden iron stake which penetrates his intestines. While he is fastened to it and wounded, not able to get away, the hunters who are hiding there run up and kill the serpent and sell its gall, which they extract, for a great price. If a person bitten by a mad dog drinks a bit of it, just the weight of a denarius, he will get well. A woman in labor will immediately give birth after taking a taste of this. Also, the person who is bleeding or has hemorrhoids will get well within a few days after anointing himself with this poison. They sell the flesh of the serpent for food and men eat it gladly."[96] This is the statement of Marco Polo, from which it is clear that serpents of this type can be considered to be dragons. These are not poisonous, however, and have no venom.

The *Atlas* says these are in the province of Chekiang. Its words are as follows: "Near Caihoa is the mountain Cutien in which there are tigers and large serpents. These latter are not poisonous. In the surrounding regions they are very fierce, but here they harm no one, since they lack venom." The reason for this depends entirely on the natural disposition of the mountain and of the air. Natural history shows that there are many places where no herb or any venomous animal can live, as, for example, Ireland in Europe, and the island of Malta. If by chance a poison-

ous serpent or frog is brought in from Sicily with a load of hay, as soon as it breathes the air of the island, it dies. The authors and natives think the same of Ireland. However, that privilege for Ireland was obained especially by the prayers of St. Patrick, just as for Sicily by the patronage of St. Paul. It is clear that before St. Paul came to Sicily it did not lack in deadly serpents. When one of the vipers, as we read in the *Acts of the Apostles,* bit his hand without doing him any harm, the natives thought that he was a divinity and more than human, and therefore ought to be worshipped because he had suffered no harm from such a poisoinous serpent.[97] We are not here discussing the supernatural aspects of this, but we wanted to ask if there is a place naturally free of poisonous animals, as in the said province of China. I say yes. Poisonous animals know how to draw into themselves the poison from the ground, just as if into living purses. Certainly if there is any place where the earth is free from poison, the serpents will not be poisonous. This is the case on the island of Samos and Lemnos. Since this sort of earth is an antidote for venom, the Turks sell it for a great price and it is commonly called Sigillata (marked). It is collected in a place where there are no deadly serpents. If there are any serpents they completely lack in venom. Also on certain mountains there grow plants which oppose serpents. Either serpents can't live there, or, if they live there, have no venom. Hence I conclude the same thing is true on the mountains of Xuntien, where there are serpents free from venom.

As regards the tigers which are said to live on these mountains, I say they are like the furious bulls when a wild fig is tied to their horns. This makes them calm, if Pliny can be trusted. When a bull comes upon the wild fig tree, just



by breathing the smell of the fig his bile is dissipated and he is tamed. Just as the plants on their horns can calm bulls, so a plant is also given to tigers, and it has this same effect on the fiercest of animals. The miraculous qualities of this plant can scarcely be told. For more about this, read Book Eight of my *Subterranean World*.

There are also other serpents in China which have incurable venom. The first of these is the cobra de Cabelo, that is, the hooded serpent, whose stone in the Mogor empire has already been mentioned. The other serpent is so swollen with deadly poison that it kills a human being within a few hours, according to the *Chinese Flora*. This is greatly valued for the medicine made from it. If the entire serpent is put in a jar filled with wine and only the serpent's head is allowed to come out the top, and fire is placed underneath and the wine is boiled, the serpent's poison is gradually dissolved into vapor and exhaled through the mouth. The head is cut off and the flesh is given to the person who is sick. This is considered to be a very good antidote against all kinds of venom.

Turtles are found in the Chinese Ocean and they are so large, according to the *Atlas*, that far away they look like rocks. The *Chinese Flora* says that in the kingdom of Honan are found turtles which are green or blue, and that there are also some with wings on their feet, who in this way they compensate for the slow progress they can make on foot. I, however, could not easily believe that these swimming creatures have wings, for it seems to violate the primary nature of a turtle. Rather, turtles give off a sticky liquid around their feet, as the drawing shows, and in time this becomes cartilaginous and resembles a limb which flaps around as they move. This is not used for flying, so when the matter is examined, it turns out to be different than is commonly believed. These are the facts about the rarer animals found in China and we cannot cease to marvel at and praise God's admirable arrangements and His wisdom in all things.

Part IV, Chapter 11

The Rocks and Minerals of China

Nature has also played jokes with the rocks and minerals, as the Chinese Atlas and other writers testify. In Huquang Province at Xeyen Mountain after a heavy rain one can find rocks which resemble swallows so much that they seem to have everything except life. Moreover, one can distinguish male and female by the difference of coloring. These are used for medicine. I would suppose that these birds have not been formed from the stone, but rather that living birds hid in cracks in the ground and when the moisture evaporated, they petrified. For various examples of animals, men, quadrupeds, and flying things turned into stone, see Book VIII of my *Subterranean World.* The geologists report that stones found at Xensi Province will themselves grow according to the waxing and waning of the moon. These are very expensive. Many naturalists write that the stone silenite found in Europe does the same thing. I say this is a type of chalk. I have observed many times that it reflects the moonlight and can be used like a mirror to show the phases of waxing or waning moon. Hence, I think that the story has arisen that this stone waxes and wanes according to the phases of the moon. Actually, it just reflects the shape of the moon in each phase, like a mirror, but simple people have been deluded into thinking that the rock itself is growing or shrinking. The rock is only a mirror, and only shows a reflection. It remains the same size, and doesn't change.

The earth called Quei is also found there. This is a white mineral. The women dilute it with water and put it on their faces for the cosmetic effect. It is marvelously good for covering moles and any imperfections of the body. The Chinese call it Quei xi, that is, Noble Woman. I think this is the mixture of lead and antimony which is found in many places of Europe. There is nothing about this worthy of admiration.

A stone in Xantung Province is taken from the stomachs of cows. It is clay colored and as big as a goose egg, but less solid. Doctors say that it has outstanding powers. We have on exhibit in our Museum a similar stone from a cow's stomach, which however seems to be little composed of terrestrial substances, but of small fibers of herbs. This indigested mass was mixed with liquids in the cow's stomach, which formed a skin around it. I think that it is the same which Bellonius in Book Three of his book *De ani* calls the bile stone, and which the Arabs call Harazi.

I will not here speak on the labor which the Chinese spend on the cultivation of silk and cotton. The whole world knows about this, and I think it likely that Ptolemy's silk region must have been China. This Chekiang Province is more important than all the others since it produces cotton twice a year, and has cultivated it for twenty-eight hundred years before our era, according to their annals.

In the Kiamgsi Province on the mountain Yangkiu there is a marvelous stone which resembles a human figure and which changes color according to impending changes in the temperature according to the Chinese geologists. From such as these they think they can predict good weather or bad. I think this is a magic talisman of which many can be seen in China and which have been propagated by the magi and by Satan their master for spreading superstition. The Arabs call it Thalesmat, but let us go on to the marvelous nature of asbestos to describe it more accurately.

The *Chinese Atlas* says that in Taniu, a kingdom of Tartary, there is a certain grass that grows on rocks and which is not consumed by fire. When it is thrown into the fire, it becomes red and glows a bit, but when it is taken out of the fire, it regains its original color and is not incinerated. It does not grow very long, but has the shape of a capillary. It is fragile and dissolves immediately in water. This is the description of asbestos. They think it is a grass, but we believe that is is pure rock filament. Because of their inexperience or mistake, they look at this rock and think that grass has grown from it. This

mistake is also found in the Latin authors who say that this is a filament of linen—not that it is really of vegetable origin, but because like linen it can be made into thread and woven. The stalk of this herb is nothing else than an efflorescence from the asbestos stone, which is found through the regions of Tartary. Likewise, we call the efflorescences of minerals or salts "flowers" or "metallic trees." I have a great supply of this asbestos, or amiantum as they call it, in our museum. When I loosen the filaments with a finger, they feel like blades of grass. When these filaments are used to make paper and the paper written on and this is cast into the fire, the letter written on it is burned up, but the paper is not harmed, and can be used for writing again. The real nature of this, and how these filaments can be found, is described in Book Twelve of my *Subterranean World.*

Marco Polo in Book One, Chapter forty-seven of his book also mentions this asbestos when he said, "In the province of Chin chin (which is Tartary) there is a mountain on which are found the minerals chalybis or salamander. From this they make a cloth which, if it is thrown into the fire, is not burned. This cloth is made from the earth, as one of my associates, a man of great curiosity, taught me. He had been in charge of the mine in that province. In the mountain are minerals which produce these filaments which look like wool. They are dried out in the sun and pulverized in a bronze mortar and then washed and any earth still clinging to them is cleaned away. Finally those fibers are cleansed and become so thin that they can be woven with other fibers and made into a cloth. When they want to whiten these cloths, they throw them into the fire and when they take them from the flames, they are whiter than snow. When these have gotten dirty, they wash them only by fire. Now I was not able to investigate the salamander serpent which is said to live in the fire in the East. They say there is at Rome a map which is woven out of salamander in which the shroud of Our Lord is kept rolled up, and that the king of the Tartars sent it to the Roman pontif."[98] This is what Marco Polo says about asbestos. By salamander he does not refer, as simple people seem to believe, to a serpent which lives in fire, but he was talking about asbestos or amianthus, which is a rock that stays in the fire without any harm like the salamander. This was a metaphor, I think. Moreover, concerning the salamander animal which is not hurt by fire and other fables about burnt animals, I think this should be studied more seriously in a real history. In Book VIII of our *Subterranean World,* we have shown that no animal can live in fire without being hurt. Hence, I will explain how this fable got its start.

The Salamander is of the species called lacerta. A lacerta is black and has gold markings. The rest of the animal is covered with mucus and is nauseating. Around the head it is muddy-colored. These go very slowly like snails. I remember that after the frequent rains I often saw in Germany how they were accustomed to come out of the moist and muddy caves. In German they are called "Mollen." These animals have a cold and a humid temperament as if made entirely from mucus. If one puts them over a fire, they will immediately die because of their excessive humidity and moisture. I tried this with snails also. Whoever throws them into a fire will find that they are quickly burned up like other combustible things. Franscisco Corvino said that he had tried this with a salamander sent to him from America. I have never been able to find out anything about what Marco Polo said about the salamander hide kept in Rome in which the handkerchief of Christ was wrapped. If this is so, I would rather think that he was not talking about the salamander Lacerta, but rather of an asbestos cloth which because of its similarity is said to be a certain type of salamander.

In Kiamsi Province on the northern bank of the River Po there is a city called laocheu, which is beautiful, pleasant, and desirable because of its irrigation by the waters of its rivers. This city has something unique which brings it the admiration of the whole world. There one finds those precious vases called myrrhine or porcelain. These are greatly esteemed by kings and princes. There have been controversies and quarrels among the authors about their material. Some think that their perfection comes from a certain soft mineral which has been a hundred years under the earth. Others who rely

on preposterous fables think that it comes from some unknown material, but our fathers made experiments and were eyewitnesses and they found out how it is made and so have freed us from false concepts. Among others is the Fr. Martini who says on Folio 37 of his *Chinese Atlas,* "What commends it the most is the supply of Chinese tableware called porcelain. I do not know what it is called by the common people. No porcelain in the kingdom is more outstanding than from the city Feulcang. Others may have the same clay but they can't be compared to porcelain manufactured in that region. The porcelain is made from clay imported from the city Hocicheu of Kianguan Province. Where this clay is found, the people do not know how to make porcelain. Some think this is due to the temperature of the water used. All the plates and vases are decorated by rustic and unlearned men like the Faenses in Italy. There are various colors, but all of them are made of white clay with a certain diaphanous color. They draw on this with yellow and decorate it with various figures of dragons and these are destined for the royal palace. For the common people they make red, clay-colored, and blue ones and cover these with a blue glaze. There are many of these, especially in the southern provinces, where they even use these for dying their clothes. It would take long to tell how rare and precious these vases are. There is no form, no figure, no imaginable image which they do not paint on their porcelain ware. You can find out the great number of these vases from those which we see in Europe. I am amazed at the incredible rumor that these are made from crushed seashells or crushed egg shells laid away for centuries by grandparents for their grandchildren. These are ridiculous and unacceptable fabrications. All the porcelain is made from earth imported from the neighboring city of Hoeicheu which is then fashioned by the potter's art. The earth is not thick like chalk. It is clear and sandy, and they crush it up. They pour water on it and mold it into a lump. Also they even crumble up the pieces of broken vases and so they make new vases, but these do not equal the beauty or the lustre of the former ones. What especially recommends these little vases is that they can contain hot foods without being damaged. Indeed, incredibly broken pieces can be joined by little bronze bars, and these will hold liquids without leaking. This art of suturing is done by people who wander all over China. They carry little drills along with them for making tiny holes. The points of these are adamantine just like those our glass blowers use, or like those which the Milanese use to drill through mountain crystal."

The mountains of the Chinese are full of every type of mineral and metal. They have rich veins of gold and silver. However, by royal edict, they are not permitted to mine these because of the danger of the gasses to which the diggers are exposed, who finally pay for their greed with their lives. The life of a man ought to be worth more than gold. So the Chinese are content with the small pieces of gold which they gather from the rivers and the edges of mountains since mining exposes the life of man to danger and they think this is unnecessary.

The alchemists here like everywhere are so dedicated to gold that they falsely describe their craft and even persuade the powerful chief magistrate, the king, of the truth of their art. They promise by their art not only mountains of gold but immortality in this life, which is the goal of this people just as with Europeans. However, they are lying and deceive the more greedy and credulous of the people with these tricks.

There is in Suchuen Province at Pekiang a small lake called Yotan. Its name is famous because Hoangtius the first teacher of Alchemy revealed the secret of making gold 2500 years before Christ. In order that you might be able to better evaluate the truth of these ancient claims, we have amply explained and refuted them in Book XI of our *Subterranean World.* The reader is referred there. The empire is rich with gold and other metals and a multitude of hot springs and all types of salts, nitrate, aluminum, vitriol, sulphur, and subterranean fires. In various places the waters are black, green, yellow, or red, and are used as corresponding dyes.

In Honan Province is a fountain, the top level of which is cold, but as you put your hand in further, becomes boiling hot. The Chinese do not know the cause

for this and so they are very much astonished at it. I remember that several times I saw this phenomenon in Italy some years ago and especially in Lake Albuno near Rome. The top of the water is cold, but a little deeper is always warm. The reason for this is easily given. The surface of the water is exposed constantly to the air which blows over it and therefore it remains cool. The internal heat however, is maintained and there are different degrees of heat as you go deeper in the water. On the bottom, the water is very hot. In the middle, it is somewhat hot, then it is tepid, and finally it is cold on the surface. See what we write in our *Etruscan Journey* and in our *Latium* about this.

I will add one thing here which our fathers say with their eyes. In Xensi Province are wells of fire, just like our water wells. These are seen all across the province and they are used for cooking with great convenience and little expense. This is how they do it. They close the mouth of the fire hole so that except for a pot or a cooking jar there is nothing else on top. The heat cannot dissipate through any other opening since the openings are completely blocked and the heat is concentrated. Without any labor the heat will cook food in a very short while. The *Atlas* says: "I heard that when this fire is concentrated, not clear or glowing, but hot, that wood put into it does not catch fire, and so it can be collected in the hollow of big pipes. A person, if he wishes, can take it out for cooking and carry it around in his tube and the fire will cook the food until finally it naturally goes out. I have not seen this in person, but the Chinese authors who testify to it are rarely wrong in these matters. In this province coal is dug out, just as at



A Lake of Fire

Leodine in Belgium, and it is used for feeding the fire and for building furnaces by the Northern Chinese. First of all, they break up the stones, for these are large and black when they dig them out. Then they pour water over them and make a lump. It is difficult to begin a fire, but once it is begun, it burns briskly and strongly for a long time. The furnaces in China are like the tile stoves in Germany. Sometimes they are built like beds so that they are not just furnaces for cooking, but you can also see people sleeping on them in the cold Northern winters."

As regards these fire wells, I say that they are just canals or passages from the middle of the earth, that is, from the lakes of fire, which in our *Subterranean World* we call those places of fire below the earth. They open up to the surface of the earth, and their effect in cooking food is unsurpassed because of the vapor, the constant exhalation, and the intense heat. Nor should one think that only in China can such prodigies of nature be found. In many places of Italy and Sicily one sees these things, especially in the Forum of Vulcan in Puteoli or in the field of Phlagreum, which they also call the field of sulphur. I have seen that these openings exhale a hot wind, and if someone places a pot of meat on the opening, within a quarter of an hour you will find that the meal has been well cooked. These are the same as the Chinese firewells, although we do not use the benefits of nature in this way. When the Chinese are given the chance, they use them to save the cost of burning wood. The same thing happens at Mt. Aeolius as we have described in our *Etruscan Journey*. Cold winds blow from the mountain through passageways just like water through a river, and the people conduct this cold air into their homes to refrigerate fruits or drink during the hot weather. Likewise the Chinese convey subterranean heat by various canals like rivers to the places where they want to cook their food. So this is not a miraculous matter, but simply unfamiliar to us. See the picture where A shows the subterranean lake of fire and AB, AC, and AD the fiery channels by which the fire travels. E, F, and G are the openings above the ground on which the food is placed.

Part V, Preface

Concerning Architecture and Other Chinese Mechanical Arts

Although the Chinese' knowledge of the speculative sciences cannot be compared with the European, they are nevertheless very capable. The translation of the *Philosophy* of Conimbres into the Chinese shows they understood its subtleties so easily that they are not at all inferior to us. Although they did not know anything about mathematics except for astronomy and its calculations, due to continual instruction by our fathers and their printed books the Chinese made such progress that they were admired by everyone and indeed they seemed to understand these matters even better than we do. They know nothing of geometry, optics, music, statistics, or horology, and nothing about the natural causes or the powers of hidden things. However, they were so enlightened by our books that they themselves began to publish studies on difficult points of philosophy. They think that ethics and politics increase the happiness of human life and therefore they all give their effort to the study of these. They do this with such energy and determination that those more successful in this study are thought fit to receive the highest honors of the empire. They include under this ethics and economics, as apt to form private and domestic morals, and political monarchy, as conducive to the public good. I cannot say how greatly they excel in the study of politics and how marvelously they order their empire, keep it free from all rebellion, and how much attention they give to the administration of their republic. So it happens that their kingdom is very cultivated. Agriculture deservedly has the first place of importance since the welfare of the people depends on it. One finds scarcely a place which is not cultivated industriously. Second in importance is the great commerce, which they carry on by land or by the rivers which irrigate the whole empire and which are navigated by a countless multitude of ships. To make that as convenient as possible bridges are everywhere, splendid in structure and admirable in location. If there are winding paths around the high mountains, they expend an incredible amount of public funds and labor to build paved public roads for the convenience of people who travel back and forth. Lest travellers be inconvenienced by bends and other blockages of the rivers, they build canals of marvelous workmanship which we will describe later when the opportunity presents itself.

Part V, Chapter 1

Concerning the Bridges and the Other Prodigious Buildings of the Chinese

Since nothing is as helpful for business as bridges, the whole empire gleams with admirably constructed bridges, and they seem not to be inferior to those of any nation on earth. Their number is so great that in the largest cities, such as Nanquin or Hancheu, these are numbered in the tens of thousands. Marco Polo relates this about the bridges of the city of Quinsai and our fathers agree with him. See what we have already written about this city.

I. The first bridge of Loyang in the province of Fokien surpasses all admiration. A prefect by the name of Cayang built it. It is more than 360 pertics long and its width is one and one-half pertics. Before the bridge was built the way was opened to boats, but it was infamous for shipwrecks due to the violence of the tide. Hence this bridge was built. Fourteen million pieces of gold were spent on building it.

The *Atlas* describes it as follows: "The Loyang Bridge is built over the Loyang River at the city Barrolybicum. It is also called the Vaugan Bridge. This was built by the prefect of the city Cayang. It was more than 360 pertics long. Its width was one and half pertics. Before the bridge was built the way was open to ships but every year on account of the violence of the tide many ships were sunk. Cayang hoped that he would protect people, especially his own, by building the bridge, but when he understood that the strength of men was not sufficient to build the bridge in this way and when he saw the great depth of the water and how little suited it was for such a deep foundation, he called on the spirit of the sea for the tide to cease, and he obtained this (if it is right to believe such a thing). The seas were calm, and for twenty-one days the billows ceased and the foundation was laid. He spent on this fourteen million gold pieces." Let us come to the very bridge, which is worthy of admiration, without any fables. I have looked at it myself, as the *Atlas* says, twice, and not without wonderment. I accurately noted everything. It is entirely built out of the same type of cut black stone. It has no arch or cap stone, but the piles are built out of huge stones, over 300 of them. Every one has a figure of a boat on it. The tops came to a point. One can hardly feel the strength of the dashing of the water. At the top the interval between piles is equal to five of the stones along the side, all of equal length. Each stone is eighteen paces long. I carefully measured them on both sides. They are all the same height and width, and so all these stones are exactly identical. A work equal to those are the 1400 beams, a stupendous work not only in placing their mass on those pilings, but also in finding and cutting them. Lest there be danger of these falling on anyone going beneath them, they all have supports constructed with images of lions sitting at the bases. They have many other ornaments, but I am content to describe the part of the bridge between the village of Logan and the Castle on the bridge. The rest of the bridge is like this part. The expenditures would be thought very little by Europeans for such a work, but one has to consider that most of the Chinese workers have to serve without pay whenever a public work is built. Those who do receive a stipend are paid so little that one European paycheck would easily pay ten Chinese. Marco Polo also makes mention of this bridge when he was describing the city of Xartem.

II. One can see in the province of Queicheu a bridge called Tiensem which seems to have been made by Heaven, as it is said. It hardly seems like a work of nature since it consists of one enormous stone over the torrential Tanki. The length of the bridge is twenty pertics and its breadth is two. I think that once this place was closed in by a mountain, but the violent torrent in time ate away at it and so left this natural

bridge. In the Alps of Switzerland one can see many similar places.

III. In Xensi Province the army commander Chang leang built a huge bridge for crossing the rough mountains, the chasms, and the precipitous drops. A whole army of hundreds of thousands of soldiers is said to have worked building it. They cut through whole mountains, the rising walls of which seem to go straight up to the sky, and light falls down on to the path from above. He built bridges of wood, beams, and stakes from mountain to mountain. Openings were cut into the mountains for placing the supporting beams, especially where the torrents run down from the mountains and almost pave the way, whose paths he followed. Where the valley is widêr, the bridge is supported by columns, and a third of it is built in this way. At intervals are such drops that one can scarcely dare to look down into the abyss. Four horses are able to go side by side on the road. Lest travellers might suddenly fall off the bridge when there is some peril, they have added on both sides iron or wooden supports. It is called Cientao, that is, the Bridge of Supports. Because of the very winding paths from Hanchung to the metropolitan city Siganfu, one has to travel 20,000 stadia, but due to this bridge, one can make this journey in only eighty stadia.

IV. There is another bridge in this same Xensi Province near Chogan on the river Fi. It is not less marvelous than the former because it is built from mountain to mountain by one extended arc which is forty Chinese pertics long, that is, four-hundred cubits. The distance down to the Yellow River beneath the bridge is said to be fifty pertics, so the Chinese call this the Flying Bridge. How it was constructed and how they kept it up while building it is seen in our *Structure of Bridges.* Here we placed a picture which will easily show its arrangement. I saw a similar bridge built from one mountain to another in France near Nimes. The first part has four arches and it is crossed by wheeled vehicles. The second part has twelve arches and horses can cross it. The third has thirty-six arches and serves as an aqueduct, and it was built by the ancient Romans. It is normally called Le pont du Gardon, for it is built over the river of this name.

In the province of Iunnam above a very deep valley through which the torrents flow very rapidly and forcefully is a bridge built by Mingus of the Hama family, who ruled China in 65 A.D. It is constructed not of brick work or huge stones, but of huge iron chains linked together by hooks and supporting the beams of the bridge. There are twenty chains and each one is twenty pertics, that is 300 palms long. When many people cross at the same time, the bridge reels to and fro and people are dizzy and afraid of falling off. I could not marvel enough at the dexterity of the Chinese architects who undertook such difficult projects for the convenience of travel.

If you come down from the steep mountains into the flatter areas, you will enter on public highways which everyone admires. These are built out of square stones so that you would think you were walking through a city. Where the high mountains forbid access, their genius did not fail them. When they could not easily pass, they cut away the stone of the mountains, levelled the mountain peaks, and filled the valleys, making paths through the entire region. An incredible number of men worked to open a road. In the public ways at certain intervals you see stones or mile markers every ten Chinese stadia. Couriers are sent out to carry messages in a very short time over the entire empire. They carry diplomatic messages and edicts from the king. Every eighth stadium one finds public houses called Cun quon or Yeli to which the prefects or the magistrates go. They are received at royal expense when a notice has been sent ahead, and when the dignitaries are informed of their arrival and the number of days in which they will be at that place. The river banks also are adorned like the royal roads. No trees or any other decorations can be planted within five cubits of the water, lest those pulling along oars of the ships be slowed down. However, at many places along the shore squared stones have been set up. They have placed arched bridges that seem at least to equal, if not to surpass, the work of the ancient Romans. Such is the effort and zeal which they put forth to looking after the public good.

I shall not say anything here about the splendor and magnificance of their ships which are almost numberless and

which are found on every river in the empire. When you see such a number as described by our fathers, I wonder if there more men pass their time on the ships than in the cities and kingdoms beside the sea. Concerning this see the writings of Trigaut, Samedo, the *Atlas,* Marino, and others.

Now we will discuss the architecture of the houses. Within the walls private homes are built as follows. They are more commodious than splendid or ornate. Most of them are one-storied because of the difficulty of climbing a ladder. Hence, what they lack in height they make up in length. It is not surprising that the cities of China are so big. If Rome or Paris were built all of one story, certainly there could be no larger cities on earth. The Roman College alone, which has six stories, would be 550 geometrical feet long if it were only one story. This would be half an Italian mile and still fifty feet more. Also, I am not speaking of the gardens, temples, schools, and halls scattered around the city, which are also on one story. Chinese cities are not as splendid as those of Europe, since houses don't have outside windows, but they all face inward like our nunneries. The homes of the rich are splendid and sprawling. The homes of the mandarins or magistrates are greater than any others and you could almost call them palaces. In a single metropolitan city there are often fifteen or twenty magistrates, while cities have about eight, and the smaller cities, perhaps four. All look alike except some are larger than others, according to the ranks of the dignitaries. All are built at royal expense just like the military or government houses. Not only are these palaces provided by the Chinese emperor, but also ships and all the necessary furniture, food, and slaves. The greater palaces have four or five halls with a house facing each hall. At the front of each house are three doors, the largest in the middle. Each door has stone lions beside it. The houses differ according to the various conditions of the inhabitants. The first atrium is followed by another and at the end of this is a very large hall with huge columns called the Tang where the prefect administers the law. On each side the notaries and the public messengers also have commodious quarters. Behind this is a nobler hall called the Sutang, which means "secret." Into this only closest friends and acquaintances are admitted. Then there is a great door and the house of the wives and children of the prefect. These are very commodious and ornamented with monuments. Close by they have rose gardens, lakes, and the like for their pleasure. All of these however, whether homes or palaces, have the inconvenience of being built out of wood and so that when there is a fire they can be burnt down in a very short while. Pekin, which is a city smaller only than Nanking, was at the rebellion and invasion of the Tartars completely burned down in a four-day fire. Then it was restored to its original dignity by the Tartars in a four-year building project. The architects put most of the ornaments on the towers and the shrines. We have discussed this in the preceding chapters, where we drew one of the towers from life. These buildings cause everyone to admire them, no matter how often they are seen. You would think that they had been built to copy a Babylonian tower, which we shall discuss, God willing, in some future time and place. I will close now by discussing the Great Wall which surrounds the Chinese Empire and which seems to exceed human potential.

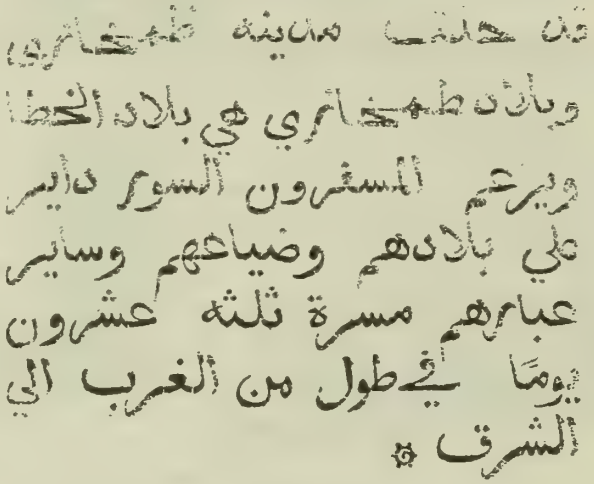
The Chinese Wall

This is what is said in the *Chinese Atlas.* "This celebrated wall, which up to now has not been explained, is very famous. It surrounds not one, but four, complete provinces, or better yet, it circles the entire empire. Although first I thought the estimate too long, now I find that it exceeds three hundred German leagues in length, of which fifteen make one degree. It begins at the Chinese Sea where the Yellow River comes from Eastern Tartary to empty, and it ends up at the mountains at the village of Kin on the riverbank of the Yellow River. It doesn't exceed twenty degrees, but makes up for this by its curves and turns. It is nowhere interrupted except in the northern parts, at the city of Siuen in the province of Pequing, where a small part is composed of horrible and inaccessible mountains which join onto the sturdy wall. There the Yellow River is joined by smaller rivers. Where there

are regions for a foreigner to enter, they have built arches and vaults, as if on a bridge. The rest is uniform, not only on the flat ground, which is rare in these parts, but even in the hills through which the walls pass. There are high towers at regular intervals with gates for going out when there is reason. There are neighboring castles for fortifying the walls and a garrison for the troops, as can be seen on the map. The Chinese emperor maintains to guard this wall from east to west not less than a million soldiers. The height of the wall is thirty Chinese cubits, and the width is twelve, and often fifteen. The Chinese call it Vanli Ching, that is, the Wall of 10,000 Stadia. By this number they denote the great and prodigious length of the wall, since 250 Chinese stadia equal one equatorial degree, and the whole length extends to about forty degrees. This is longer than the entire length of Asia.

The person who began this work was the emperor Xius, the founder of that imperial family in China, who equalled or surpassed all other Chinese emperors in works and deeds and glory of war. He conquered all of China after he had beaten the royal family Cheva. He was a petty king who became emperor and who afflicted the Tartars with much slaughter in order to keep back any future attacks against China. He built this wall starting in the twenty-second year of his reign, which was 215 years before Christ. In five years he finished the entire work with the incredible labor of a multitude of men, for he required in all China that three out of every ten men be drafted and take part in constructing various parts of the wall. In the space of five years, which is incredibly short, it was built so strongly that if anyone was able to slip a nail between the cut stones, the builder of that part would be put to death. To build the wall for several stadia out into the sea, the Chinese write that many ships were submerged with great masses of iron to be used as a foundation. On this the wall rises toward the west and the region of Leatung. It soon reaches Pekin and then Xansi and Xensi provinces. It does not always go straight, but bends back and forth according to the nature of the various places. The work is magnificent, huge, and admirable, and has lasted right up to the present time without any injury or destruction."

Since the wall covers twenty degrees of longitude, that is three hundred astronomical or German miles, it is as long as the space between Danzig in Germany and Calais in France. It covers a distance as long as from Gedansk to Messina in Sicily. Such a thing might seem paradoxical and incredible. This is not surprising, however, because the Chinese relate that whole stone mountains were cut up and used in building it. A whole sandy desert was used up for cement. Nasirodinus, an astronomer of Persia quoted by Golius did not give the wall's size but said it was a twenty-three days' journey. He says:



"The city of Thangazi is very famous. This region is the same as Cathay. Those who have made this trip say that the wall enclosing the city, towns, and mansions requires a twenty-three days' journey from west to east." This measure does not correspond with ours. When Nasirodinus said this on the authority of the merchants who did not know the extent of the wall, one must forgive him. The length of sixty days would not easily allow one to travel 300,000 German paces, even if a man could go five miles a day without stopping. This is enough about the marvellous Chinese wall.

Concerning the Artificial Canal Jun

Many persons admire the industry of the Dutch, who have made canals and locks to lead rivers from one village to the other to make commercial voyages easier, but people would stop marvelling at this if they could see the canal of Jun in China.



A Small Gate on the Wall of China, By Which its Structure is Shown. Tartar Gate and the Yellow River.

Now we need to discuss the canals which the Chinese have built at enormous expense to allow easy navigation to the city of Pekin. In order that the reader might know the excellence of the work, I quote here the words of the *Atlas,* which well describes the artificial canal Jun: "The province of Xantung is one of the noblest of this country. It abounds in everything because the Jun River takes riches there by the famous canal which carries merchandise to the capital Pequin from all the coasts of the empire. This great canal begins in the north near the village Socien which is situated on the bank of the Yellow River. To this place come all sorts of ships to enter the Jun River. Then they go to Cining and from there to the village Lincing, where the great River Quei empties into the canal. Since the water is not deep enough in certain places for the big ships, I counted more than twenty locks, all built with good stone, all beautiful, and all of outstanding workmanship. When a large ship has left the port, they close the gates with thick beams and restrain the water. Soon the ships are moved along with the aid of a wheel, a machine, and the water until they reach the second lock. The same method is used to move it the rest of the way. In the middle of the trip, however, before reaching Cining, water enters from the Lake Cang. They open the locks and let in just the amount of water needed, then quickly close the lock due to the great force of the water which flows from the lake. Lake water is higher than in the lock so in a short space there are eight locks, each a bit higher than its neighbor. The Chinese call them Tun pa. Lest the ships be forced out into the lake by the weight

and pressure of the water, well built canals, or ditches have been constructed along the bank with embankments on each side and the ships can easily navigate in these. If European architects should see the length of these aqueducts, the height and the breadth of the embankments, and the ornate stone work and the strength of the construction of the locks, they would greatly admire Chinese industry, unsurpassed by that of any nation. At each lock men supported by the public treasury are in charge of pulling the boats along by their oars until they have passed through the locks. This canal extends for several hundred thousand paces, as has been told to me by those who have travelled the whole way.

Now I will explain the beauty and the ornamentation of the interior of the houses and of the palaces, which indeed seem greatly to surpass those of Europeans, for the interior parts and surfaces are covered with beautiful Chinese varnish, which no European can praise enough. Everything is covered with varnish and gleams like a mirror. They know how to apply this in all colors to walls, tables, seats, and windows, lest anything seem dark. The corners of the houses are covered with noble pictures, especially birds drawn from life, and dragons, which are the insignia of the Chinese empire, and also likenesses of their gods and goddesses. They do this so skillfully that it brings admiration at the first glance and it fills the eyes with pleasure. Now I will explain the quality of that varnish and the material from which it is prepared, and how it can be prepared by us.

Chekiang Province is covered with mountains and hills. Although it cannot be compared with the large population and the thronging people of the rest of the empire, it has two products of great commercial use which benefit the entire empire. The first product is its supply of paper. No better is found in China. The other is a gum called Cie which drips from the trees, and which is similar to the tear which our terebinth produces. In the summer it is collected and purified by the Chinese, who color it as they want. The best is colored yellow, the next best is black. When it is not dry, it gives off a poisonous exhalation. If people unaccustomed to it breathe it, their faces swell and turn pale. Unless a remedy known only to them is administered, the person will die. The remedy is easily administered at the onset of the reaction and it is infallible. The materials of this gum or varnish dry out very slowly except in a humid area. When dried out, they never become liquid again. They are elegant, splendid, and pleasing, as Europeans can learn from the Chinese capsules which have been imported here. Although many Europeans tried, no one worked out a method of preparing varnish to equal the perfection of the Chinese. Finally there has come to Rome a man of the Order of St. Augustine, Fr. Eustachius Jamart, who has found out how to prepare varnish so well (—either his own invention or something he learned from someone else, I don't know which—) so that whatever is covered with his varnish seems to equal the Chinese in gleaming splendor. So that many people might learn about this new and unknown thing, I became familiar with this through communications with him, for he was willing to give me the secret of his varnish. He uses a gum which, if not the same as the Chinese, is similar. It is commonly called *gumma laccae.* It is collected from the trees of India, and not from ants, as some people have stupidly thought. A color is mixed with it. They call this Dragon's Blood. Then a tincture is drawn out and this is rectified by mixing it with wine for one month. In this way, it makes objects polished and gleaming. So that people might know this hidden secret, I thought I ought to publish it here for the public good without holding anything back, so that this secret will not perish with its discoverer.

Making Varnish for Polishing Various Things

Recipe A

1. Take the gumma laccae well purged, as discussed below and place this in a glass vase of a good size.
2. Over this pour out four fingers of wine properly rectified.
3. When one or two days have gone by, agitate the liquid in the vase lest the gum adhere to the glass. Do this each day.
4. When this is done, filter it through a linen and squeeze it with the fingers in-

to a glass vase a little smaller than the preceding one.
5. Put this in a hot place or in a moderate bath of ashes about twenty-four hours.
6. You will find varnish floating on top, quite clear which you will be able to decant by pouring. This is the varnish for polishing things.

Purging Gumma Laccae

H. The gumma laccae, which you will find mixed with various impurities, ought to be purged as follows:

1. The gumma has to be separated from the branches on which it grows.
2. When this is separated, beat it into grainy powder in a mortar, but not into a flour.
3. Put this powder into a thick cloth of the type called pezzo and also place in it a few fragments of soap or clear, undefiled detergent. Then leave this immersed for an entire night in a shell filled with clear water.
4. The next day agitate this in a little sack until a red color or a red dye comes out. Add some alum, but no soap, and keep it for various uses. Whatever remains in the little sack is purified varnish, which you can use for recipe "A."

Method for Varnishing Rods and Other Furniture

B. Red Varnish: Take a drop of Dragon's Blood of the better type, and dissolve it in the varnish remaining in the sack described above. This is operation H. This will then acquire a red color for dyeing wood. Then the Dragon's Blood should be mixed with the varnish and it can be applied to a rod.
C. Black Varnish: The black color can be made by burning bones and when these are very well ground up, put them in the varnish in the sack as described above.

Method of Proceeding

1. Take a little rod of light wood or tiny box and polish it as well as you can. If you wish it to be speckled, take some powdered grains of white lead, and add these to the varnish.
2. When this is done, smear this three times on the rod or wooden box, or whatever. The initial application should be diluted, not thick. The second application should be done with a slightly thicker liquid, and the third time the liquid should be quite thick. Then the material is set aside for drying. When it is dry, you should polish it with pumice which has been sifted through a sieve.
3. The black spots are painted on with the black varnish "C." If the dots aren't clear or are rubbed off with polishing, you have to paint them again and set them aside to dry. You may have to repeat this four or five times with varnish "A." Dry them by rubbing with pumice each time. After a while the dots will be seen clearly.
4. When the wood is polished, you need to give it a final coat with varnish "H" three or four times, and then polish it with pumice again. Finally it should be polished with burnt lead which is on a wet cloth.

Painting the Rod the Color of Venturini

1. Take a golden thread and draw it through a press until it is very thin. Use threads like weavers and embroiders use, but of the smallest thickness so that they almost turn to dust from the slightest tear. Do this until it is so thin that it is almost dust, but not quite into dust, as it should have some body.
2. Mix the thick red or violet varnish with it.
3. Take the varnish sediment and rub the rod with it and then sprinkle the still wet rod with this golden dust when it is dry.
4. Take the varnish mixed with Dragon's Blood and rub it on the rod. When it is dry, apply some more varnish, then dry it. Then put on more varnish "A," and polish with pumice and burned stannous alloy. Note: varnish won't accept every color. Varnish can be colored blue, as many have described. This is enough about Chinese varnish.

Other Inventions Used by the Chinese

Many other inventions were discovered in China before we knew about them in Europe. Three especially come to mind. The first is the invention of printing, which I will explain. It is certain that European printing is better than Chinese. The Chinese print books like we do pictures. When they print a book, they need to have a wooden block for every folio in the book. From the first

block they print as many copies as they need. Then they go on to the second, and so on. In this way the plates for a single book will sometimes fill a whole house. This differs greatly from our printing. The Chinese language demands that whole words be cut on individual blocks, but we take letters of the alphabet from their little fonts and use these to make words and sentences. Then when the page is finished, the letters can be taken apart and put back into their own fonts. This is not very much work and any words can be formed. I found that the Chinese never knew about this. So while it is a fact that they invented printing before Europeans, this is not true printing, since even nature teaches us that cracks cut into tablets can be filled with ink, and then used for printing when pressure is applied.

The other invention is that of gunpowder, which I can not deny that the Chinese discovered before we did. Our fathers say that they have seen guns of enormous size in various provinces in China, and especially at Nankin. Even if the Chinese did not bring this to the perfection which we reached in Europe, they have shown admirable craftmanship.

It is certain that in casting the Chinese are famous for the sheer size of their handiwork, whether they are doing statues or cannon, as can be seen in every province. I will be quiet about the rest, except to mention that Pekin has bells of such size that those in Europe look like midgets. Lest I seem to be engaging in hyperbole, I will enclose a letter which Fr. Johannes Grueber, a missionary to China, sent to me not long ago. Speaking of the genius of the Chinese, he says, "You asked me that I send you some information, and I gladly do this. According to the observations of Fr. Henry Busae I have found that the elevation at Agra is 26°43'. In Delhi it is 28°39' and the longitude of each is 4 h 16 I 16 II. That is the distance from the city of Rome to the equator. The altitude of the city of Surat was measured by me to be 21°10'. That longitude was determined by the lunar eclipse, which happened in December of 1657, at whose beginning the left knee of Orio or Regel just crossed the meridian. I myself observed this, and I have sent this observation to Europe, but I think this was lost."

I have also found in a book at Rome a letter which Fr. Ferdinand left for me after my departure from Pekin. He sent it to me at Siganfu. In this letter he describes those great bells at Pekin. I now send this letter to you.

Extract from the Letter Fr. Ferdinand Verbist from Pequin to Fr. Grueber in Siganfu

It has already been four or five days since the four rulers of the kingdom decreed that the great bell should be sent down from Chum Leu, and another and better substituted in its place. They sent to Fr. Johannes Adam and asked him to be in charge of this work. It is a great undertaking, as great as the weight of the bells. As much honor will accrue to the father as the weight of the bell, if this thing should turn out well, as we all hope. It is a great undertaking, and very worthy. I will briefly describe it here so Europe can know about it. In the year 1403 A.D. the king of China named Yum lo was the first to move the royal court from Nankin to Pekin. In order to leave an eternal name for posterity he caused huge bells to be cast of bronze, all of them of equal size and weight, and he also cast one of iron which still survives to the present date with the eight bronze ones. Fr. Athanasius Kircher on page 522 of his *Musurgia* mentions the largest European bells. There is none greater, according to Fr. Kricher, than that of Erford. Of this he says, "The Erford bell is the queen of bells." Just before this he says, "The Erford bell is the greatest, not only of Germany, but of the entire world." These bells of Pekin, however, are larger, since each weighs 120,000 pounds, and each pound is equal to sixteen European ounces. Fr. Johannes Adam did not know, nor did any of our neighbors know, that these existed, since they are found in a remote part of the city more than a league distant from our house. It is a very worthy thing which the reverend fathers saw, so I went and saw seven in one place, that is, those located near to Chum leu. All of them are very beautifully cast in the European manner, except that their lower opening does not have a flare, and their upper end does not come to

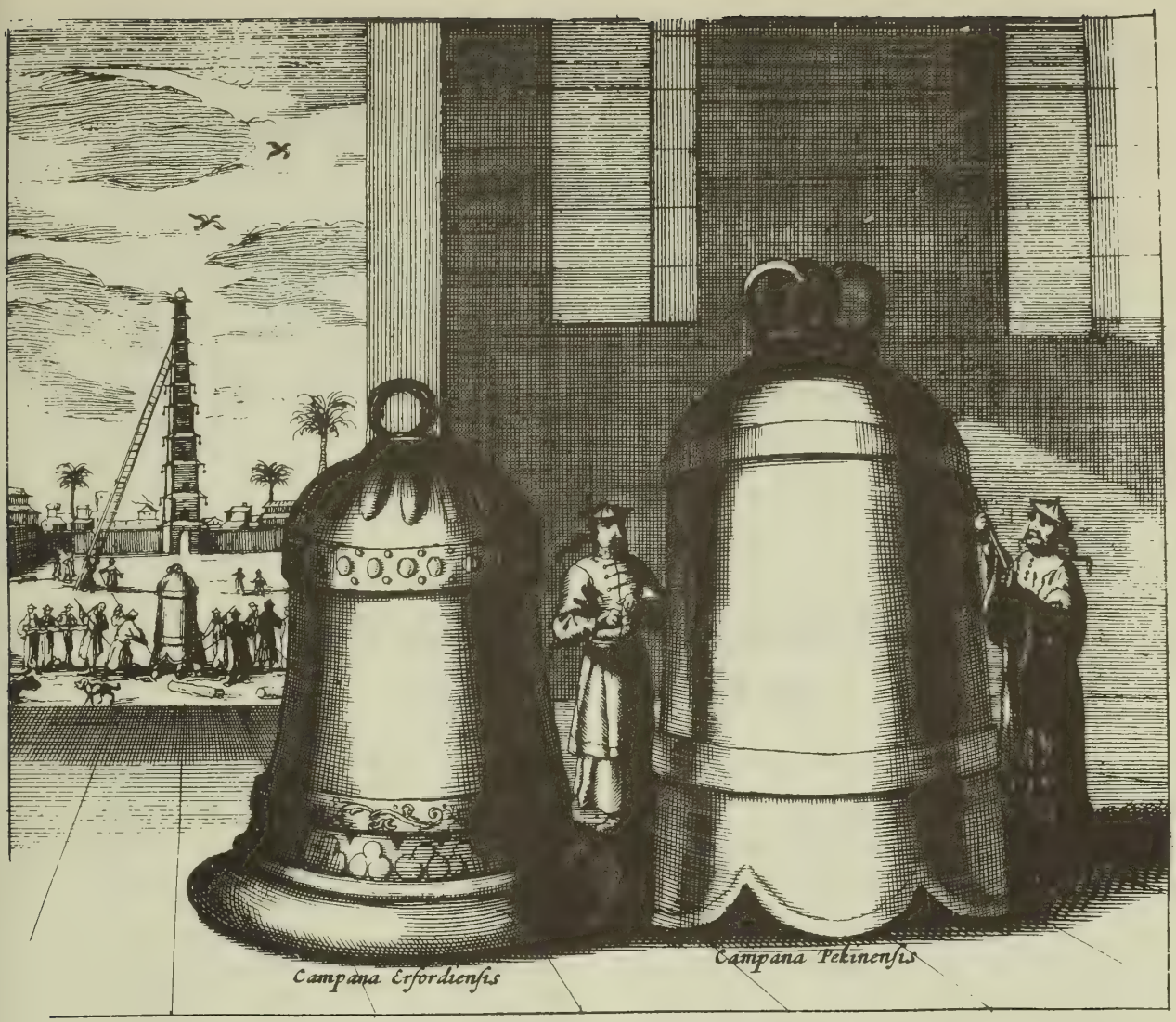
such a narrow point as European bells. Moreover, they are larger than European bells. Since Fr. Kircher gives the weights of the Erford bell on page 522 of his book, I am showing here those measurements expressed in Chinese pounds and cubits for comparison with the rough measurements of the Chinese bells which I made on the site where the bells are located.

1. Pekin bell: Enclosed height is 12 cubits
   Erford bell: Enclosed height is 8 cubits, 5 fingers
2. Pekin bell: The diameter of the opening or base is 10 cubits, 8 digits
   Erford bell: The diameter is 7 cubits, 1 finger
3. Pekin bell: The thickness of the bell is 9 digits
   Erford bell: The thickness is 6 and 1/4 fingers
4. Pekin bell: The periphery of the exterior orifice is 39 cubits, 6 fingers
   Erford bell: The periphery according to the measures of Fr. Athanasius is 26 cubits, 1 finger
5. Pekin bell: Weight is 120,000 pounds
   Erford bell: Weight is 25,400 pounds

The diameter of the handle of the Pekin bell is 8 cubits, 5 fingers. The handle narrows to 3 cubits and an equal thickness or diameter which is one cubit. The perpendicular altitude of the handle standing up above the top of the bell is 3 cubits. The Chinese cubit is divided into 10 fingers and 9 of these equal 1 of our geometrical feet.

(This is the excerpt from the letter of Fr. Ferdinand for purposes of comparison. You will see a drawing of the figure of the two bells.) This is sent to you for the time being. Next time I will send a replica. I commend myself to your prayers and sacrifices.

May 10, 1664



A Bell of Erford and a Bell of Pekin

Part VI, Chapter 1

Concerning Chinese Literature Preface

There is scarcely any tribe so barbarious or any nation so uncultivated that it does not express its concepts in writing, as the experience of the times has shown us. We are not speaking here of letters or signs which constitute an alphabet, but of significative characters which show an entire concept in a single character. Such are the Chinese, the Brahmins, and the Mexicans. We will here concentrate on the Chinese characters.

Chapter 1

The Hieroglyphic Characters of the Chinese

We read in the Chinese annals that they began to write about 300 years after the flood. The inventor and king at that time was named Fohi. This is said in the *Book Concerning the Succession of Kings.* The first form of the letters used for writing are contained in a book on writing sent to me from China by Rev. Fr. Michael Boym, a Pole in the Jesuit Society and a specialist in the Chinese language and in everything pertaining to the Chinese customs. From this I have directly excerpted many things relating to Chinese reading and writing. I shall describe those things which are appropriate for my purpose. The other things which concern the Chinese kingdom, its politics, and the language are more fully described for the curious reader in the *Elucidative Summary of Chinese Matters,* written by Fr. Boym. I have said that about 300 years after the flood in the time in which the sons of Noah dominated the earth and spread their empire all over the earth that the first inventor of writing was the emperor Fohi. I can scarcely doubt that he learned this from the sons of Noah. In the first book of my *Oedipus* it is told how Cham first came from Egypt to Persia and then planted colonies in Bactria. We understand that he was the same as Zoroaster, the king of the Bactrians. Bactria is the farthest kingdom of the Persians and it borders on the Mogor or Indian empire. It is opportunely situated for the colonization of China, which was the last place on earth to be colonized. At the same time the elements of writing were instituted by Father Cham and Mercury Trismegistos, the son of Nasraimus. Although they learned them imperfectly, they were able to carry them to China. The old Chinese characters are a very strong argument for this, for they completely imitate the hieroglyphic writings. First, the Chinese constructed the characters from things of the world. Then the chronicles teach, and the form of the characters amply demonstrate, that like the Egyptians they formed their writing from pictures of animals, birds, reptiles, fishes, herbs, branches of trees, ropes, threads, points, then later developed a more abbreviated system, which they use right down to the present date. Their number today is so large that every learned man must know 80,000 at a minimum. In fact the more characters that a person knows, the more learned he is considered. Of these, however, 10,000 are enough for everyday conversation. Moreover, the Chinese letters are not arranged as an alphabet, as with other nations, nor do they have words written with letters and syllables. Particular characters do show a particular syllable or pronunciation, but each character has a specific sound and meaning, and so there are as many characters as

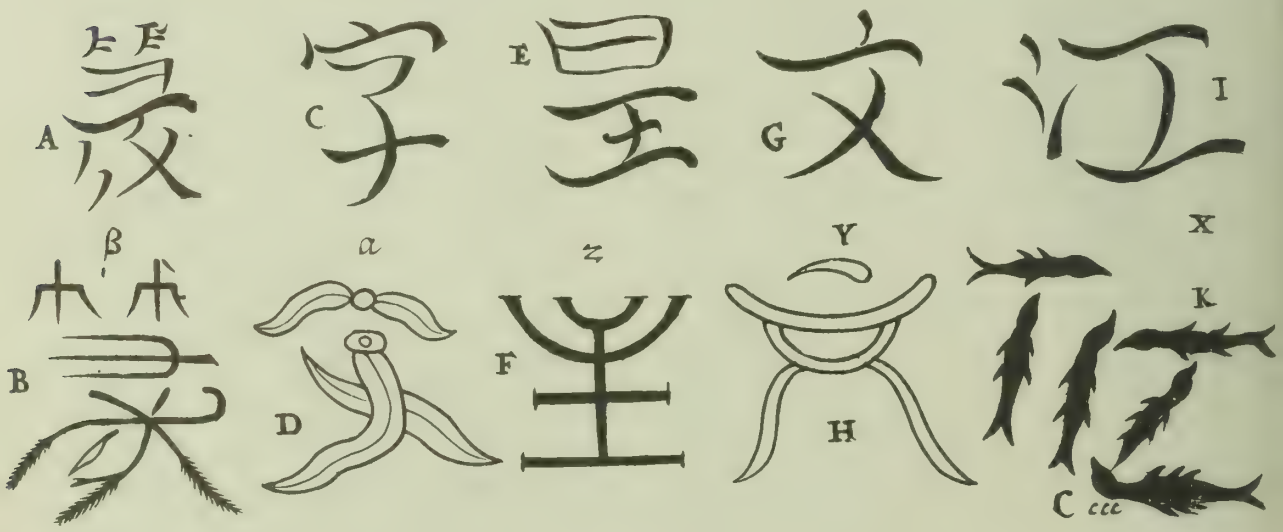
there are concepts which the mind wishes to express. If someone wanted to translate the whole *Calepinum* into their language, he would have to use as many different characters as there are different words in that book. Nor do they use declensions or conjugations, for all these things, as will be seen later, are implicit in their characters. So one has to be endowed with a great memory if he wants to acquire more than a mediocre knowledge of Chinese. Those people are really learned who by their great labors spend so much of their life in study and finally reach the highest erudition, and so they are chosen for the top ranks of administration in the empire.

Part VI, Chapter 2

The Anatomy of the Ancient Characters of the Chinese

We said in the preceding chapter that the Chinese formed their first characters from everything that they saw in nature, and that they expressed their thought with the arrangement of these characters. Therefore, when they are describing things with a fiery nature, they use serpents, asps, and dragons which by their particular arrangement will indicate a particular word. For describing airy things they used pictures of birds, and for water matters, fish. When they are creating characters from nature, they use branches, flowers, or leaves. For stars, they use points or circles, each of which expresses a single star. For indifferent things they used wood, globes, or thread. In order to show this more clearly, I have reproduced some of the old Chinese characters to show how they differ from the modern ones, and to show the curious reader how much they resemble the Egyptian hieroglyphics. The modern characters do not have the same forms as the ancient ones which were written as shown in the following illustration. Letter A is followed by the modern form, Letter B below gives the ancient form. Likewise, Letter C gives the modern, and Letter D below it gives the ancient form and so on. Letter K which expresses the idea of a river by the arrangement of fish, and Letter I, the modern form, is written with straight lines.

So, the original characters were based on the drawings of animals. Posterity did not follow this pattern, but substituted lines and dots for the drawings, which custom has persisted to this present day. One can see in the figures AB, CD, EF, GH, and IK how the original branches, leaves, and fish gave way to the modern form. Now let us return to our undertaking.



Part VI, Chapter 3

Explanation of the Most Ancient Chinese Characters

The ancient Chinese, as I have said, were descended from Egyptians, from whom they derived their writing system. Both writing systems were based, not on letters, but on pictures drawn from various natural things. There were as many characters as concepts. The first Chinese emperor, Fohi, found the first type of characters made from serpents and dragons, as described by the *Chinese Annals.* Therefore, the book on Mathematics and Astrology is called *The Book of Dragons.* We show the shape of these characters below and mark them with the letters A, B, C, D, and E, which characters correspond to the modern Chinese forms. This is explained Fohi xi lum xu, that is, *The Dragon Book of Fohi.* You can see how these serpents are marvellously intricate and in various shapes because of the diversity of the thing which they signify. There is, however, among the Chinese scarcely any one with knowledge of these, since they have been lost in antiquity.

The second type of the old characters is taken from agriculture. The first to use them was the Chinese king named Xim Num, when he was describing things pertaining to agriculture. The modern forms explain these characters as follows: Chum xu xim Num co, that is, *The Book of Agriculture Which King Xim Num Made,* and uses similar characters. The form of the characters is shown by F, G, H, I, and K, and they ought to be read in the order shown in the following column.

The third type of characters are derived from the wings of the bird Fum hoam, and are as beautiful as can be seen. They are constructed from the feathers of wings. The first to use these was Xa hoam, an ancient emperor, and he is said to have written a book about birds made from these characters. These characters are shown by Number 5 to signify: Fum xu xan hoam co, that is, *The Book of Fum Made by Xan hoam.* He wrote it in similar characters. The ancient characters are shown by L, M, N, O, and P, and they should be read in this order. The way the modern characters are written is shown. See the illustration.

The fourth type of the old characters is shown by the letters Q, R, S, T, and V, and it is formed from worms and oysters. The modern Chinese characters shown at Number 6 explain the old characters as Li teu chuen kin co, that is *Notes about Oysters and Worms by Chuen Ki the King.* He wrote this book with similar characters. See the illustration.

The fifth type of the characters is shown in their ancient forms by the letters X, Y, Z, A, and B. These are made from the roots of plants and the ancients used them in letters and books. These are explained at Number 7 as: Kim yun hoam ty chuen. That is, the characters with which they write letters and books.

The sixth form of the characters is marked C, D, E, F, and G, is composed from short wings of birds which were used by King Choam ham. The modern Chinese characters explain this as: Choam ham miao cye chi, that is, Choam ham wrote books with short wings of birds. See the illustration.

The seventh form of characters made from turtles are indicated by the letters H, I, K, L, and M, and were invented by King Yao. These are explained by the Chinese words written as: Yao yn queyco, that is, King Yao wrote this letter with turtle shells.

The eighth type of characters is shown by N, O, P, Q, R, and is made from birds and peacocks. The modern Chinese is shown. It reads Su gney miao cyo chuen, that is *History of Su Written by Means of Birds and Peacocks.*

The ninth type of character is marked with S, T, V, X, and Y, and is formed from herbs, wings, and branches. The modern Chinese forms given read: Cha ye fi mien co, that is, letters of herbs,

wings, and branches.

The tenth type of characters is marked by the letters Z, A, B, C, and D, and explained by the modern Chinese words. This is read: quei co xi ho ki ven, that is, Co, the author, composed these letters for the sake of recording certain tablets.

The eleventh type of characters is marked letters E, F, G, H, and I, and shows the figures of stars and of planets. The Chinese explain this as: cu guey sym so chuen, that is, the letters of planets and stars.

The twelfth type of characters is marked by the letters K, L, M, N, and O. They are said to be letters formerly used for edicts. The modern Chinese characters explain this as: Fu chuen tay venchi, which is to say, letters of edicts, privileges, and great compositions.

The thirteenth type of character is marked by the letters P, Q, R, S, and T. It explains these as Yeu cau chi cyen tao.

The fourteenth type is marked by the letters V, X, Y, Z, A, B, C, and D. These are the characters for quiet, joy, knowledge, discourse, darkness, and clarity. We learn this where it explains these as: Ngan lochi su yeu min sym quey.

The fifteenth type of Chinese characters is given at letters E, F, G, H, and I. The explanation is given. This means Ngum kiam mien lien cyeu, which signifies, the letters of scaley fish and the dark river.

The sixteenth type of the characters is shown by K, L, M, N, and O, which cannot be read and neither the composition or the structure of the letters can be figured out. See Number 10.

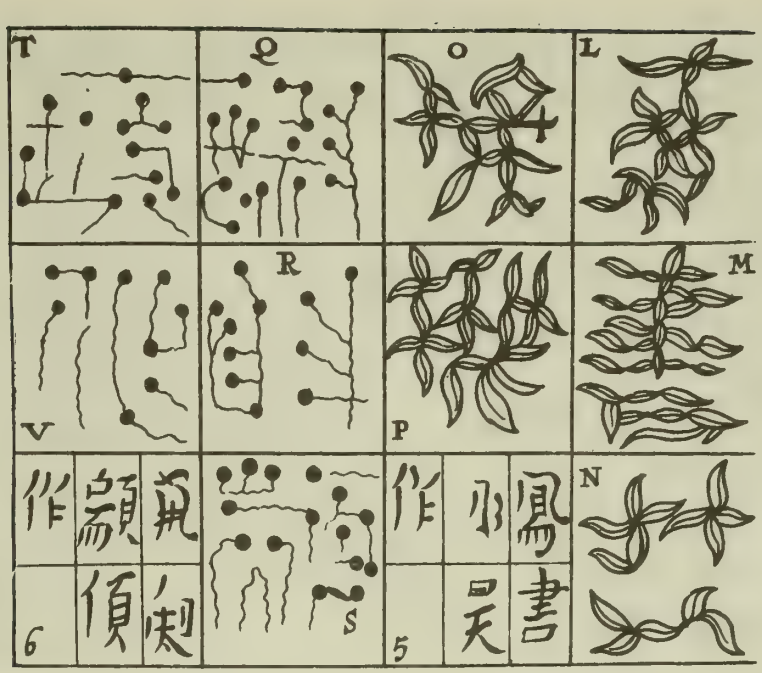
These are the forms of the ancient Chinese letters which I thought out to be fully explained here so that their correspondence with hieroglyphics could be clearly seen. When you see the picture of a brush in hand, you should know that the Chinese do not use ink and pen like us, but they have a little bit of black in a marble container which they dip their brushes when they write, or more accurate, paint. The following pictures show this. For more about this language and specimens of text, see my work *About the Interpretation of An Ancient Chinese Monument.* I did not want to put any more here, lest I detain too long the curious reader, but these things abundantly show that while Chinese characters are different from the hieroglyphs, they are also similar to them.



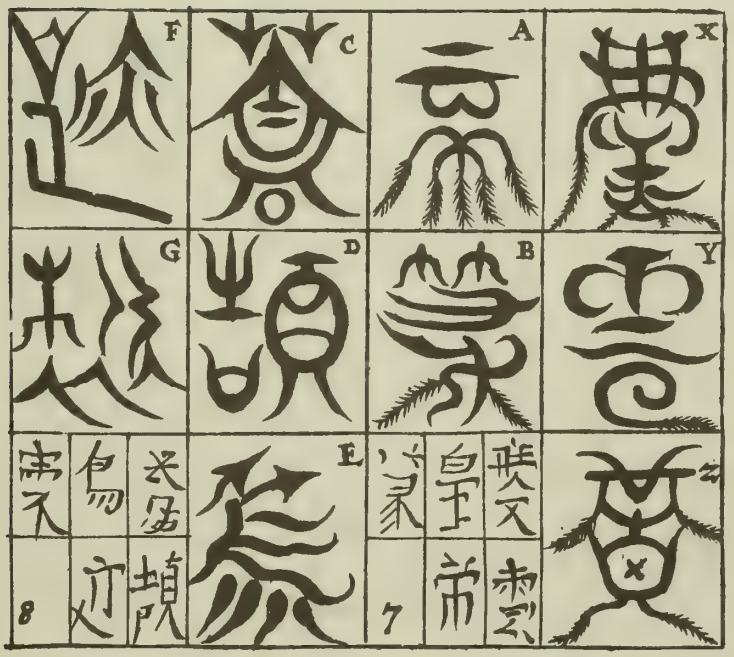
Number 3



Number 4



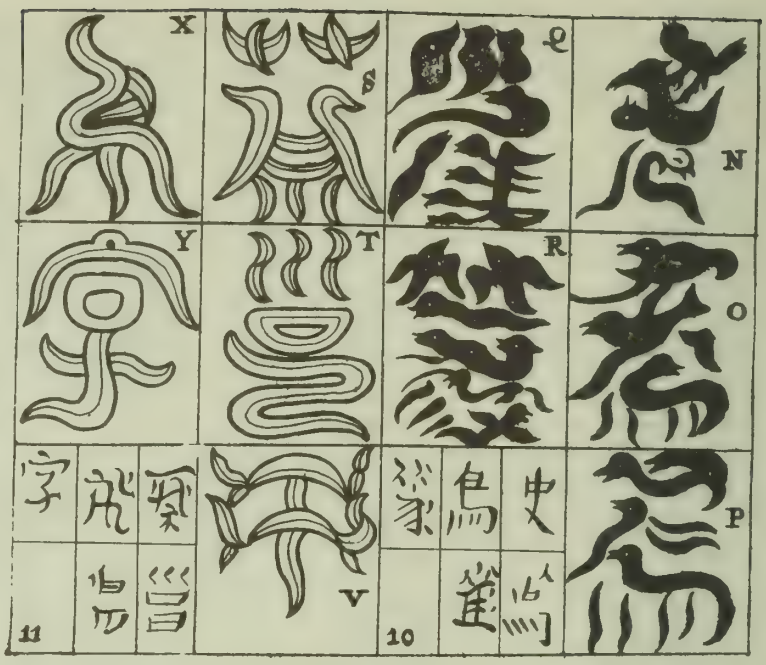
Number 6 Number 5



Number 8 Number 7

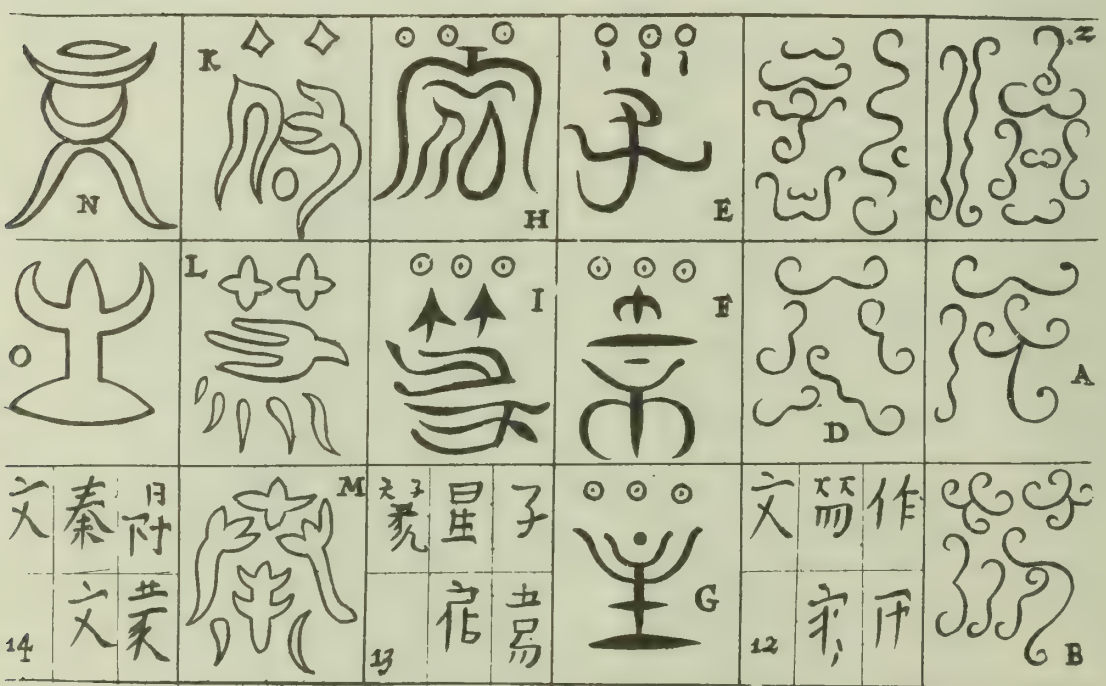


Number 9



Number 11

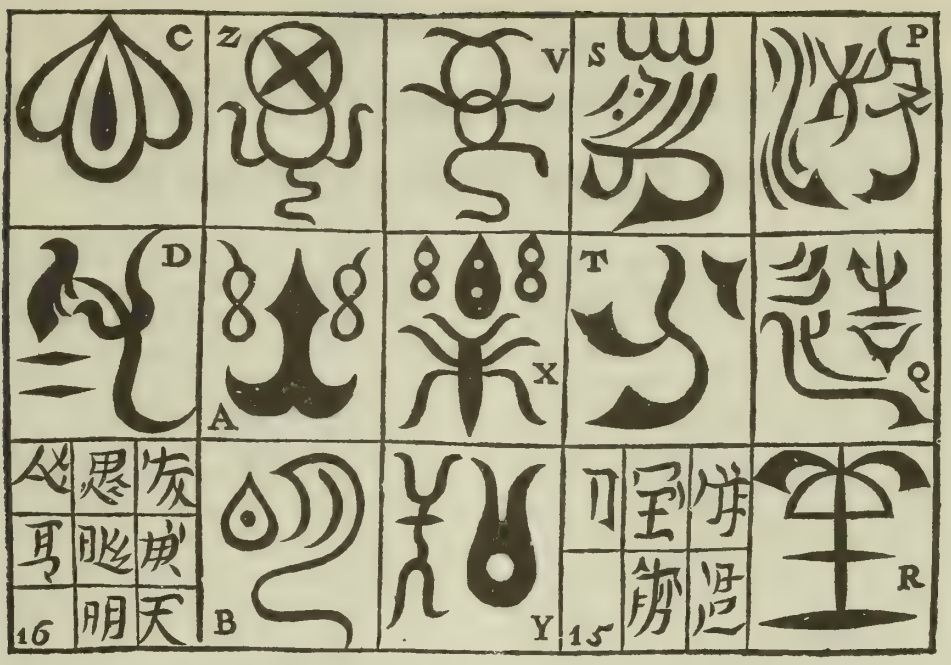
Number 10



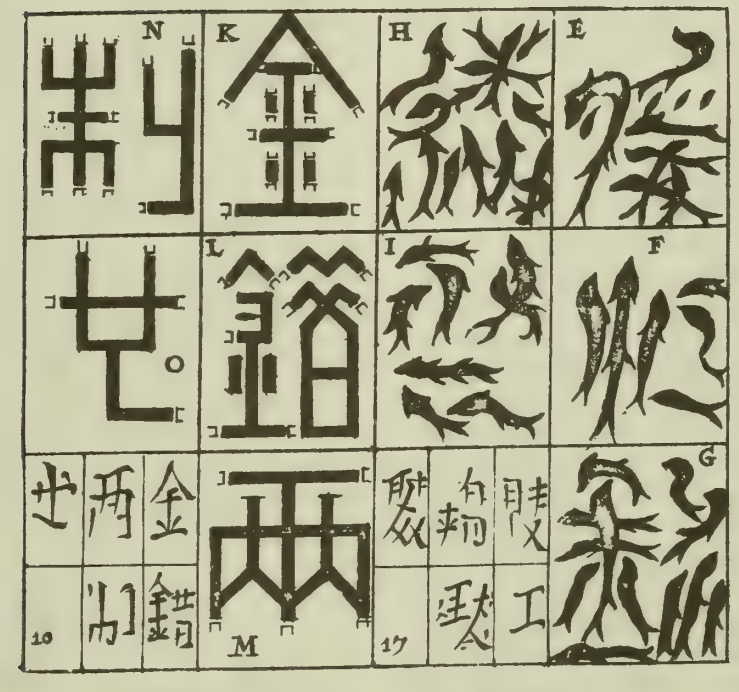
Number 14

Number 13

Number 12



Number 16 Number 15



Number 10 (sic) Number 17

Part VI, Chapter 4

Difference Between the Chinese and the Egyptian Characters

I have already said it is likely that the descendants of Cham started colonies all the way to China, and that they spread their writing also. Not that they brought along the Egyptian hieroglyphs with all of their mysteries, but they brought the concepts which are necessary for expressing the thoughts of the mind. Certainly the cross is often seen in the Chinese characters, and this also has a great honor among the Egyptians. Figure O shows this, which just as with the Egyptians signifies the number ten and the symbol of perfection. If you add another line under this, as is shown by N, it becomes the character which means earth. If you put another line above it, as in M, it means king. If you put a tiny, little line above it, as in L, it is the character which signifies gem. All three characters indicate some degree of perfection and so it is appropriate that they are made by means of a cross.

Although we find that the Egyptians also derived their characters from various animals, vegetables, and instruments, there is a great difference in the two writing systems. The Egyptians did not use the characters in common conversation with each other, nor was it legal to teach one unless he had been legally and politically delegated to learn it. Nor did they use these figures of animals casually or in an unlearned way, but they used them to express hidden powers and functions, and they signify the greatest mysteries in nature, as is shown in my book *Oedipus*.

Moreover, the hieroglyphic figures do not show simple syllables or names, but whole concepts so that if you look at a scarab, it does not refer just to the animal, or to the physical sun, but the occult operations which its archetype causes in the intelligible world. All of these things are completely lacking in the Chinese characters so that when you look at the sound of a name, this is all that is indicated and there is no hidden mystery. I do not deny however, that the Chinese have so adapted the significance of many of their characters that an ingenious allusion is possible, which, however, is not the same as the subtle significations of the hieroglyphs, as will be shown from the following compound characters. Character C signifies "to be afflicted" and it is made from two characters B and A. B means heart and A means gate, which means "the gate of the heart (is) closed." A man in a state of affliction feels that all his breaths are concentrated within the gate of his heart, and so he feels fear, terror, and affliction. Again, when they wish to indicate a perfect man, they write character F which is formed from characters D and E. D means man and E means king. So when these are put together, the meaning is that a king is the only perfect man. Again character G indicates a man captured by love of someone and this is formed from three characters. Character *a* is a woman, *b* is a thread, and *c* is a word. This indicates that just as we pull something materials by a rope, and man influences man morally by words, so a woman attracts a man. Likewise, character H signifies brightness. It is composed of characters I and K which refer to the sun and the moon respectively. These luminaries provide light or brightness for the world. The Chinese have innumerable other characters of this type which are formed by putting together different characters and which they use with ingenuity for expressing complex thoughts. At this time we will pass over these.

ten *xĕ*



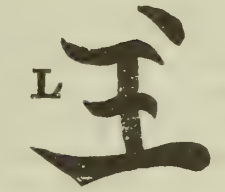
earth *hė*



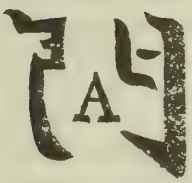
king *uàm* M



gem *yú* L



gate



heart *sín* B



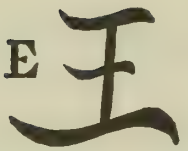
afflicted *muén*



man *gín*



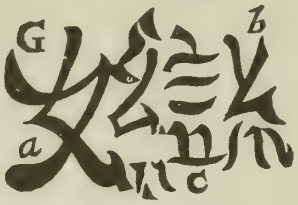
king *uam̀* E



perfect *teiuên* F



liuên

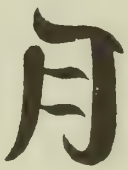


captured by love of someone
(woman, thread, word)

sun *gĕ* K



moon *yuĕ* I



brightness
mín H



Part VI, Chapter 5

Conclusion

These things have been explained and we seem to have discussed the worthy points of this argument and to have shown something of the reason of the Chinese language, not so much because I wanted to, but at the request of others. The Chinese language is very ambiguous and one word will often express ten or twenty different meanings depending upon the different tone with which it is pronounced. Therefore, as I have said it is very difficult and one has to spend a great deal of labor and intense study and a thousand new starts to be able to speak it. The Mandarin language is common to the entire empire and it is principally used in the court and in the judgement halls of the King. These are at Pequin and at Nanchin. This language is used in the entire kingdom, just as Castelian is used in Spain and Tuscan in Italy. The characters are used through the entire empire as also in Japan, Korea, Cochin China, and Tonchin, but the languages are very different. Hence the books and letters of Cochin China, Korea, and Tonchin are all written with the same characters, but the people cannot speak to each other. Just so the Arabic numerals are understood and used all over Europe, but with quite different pronunciations, so these characters are pronounced differently, but have the same meaning. It is one thing to know the characters and another to be able to speak Chinese. A foreigner who has a good memory and studious habits can learn to read the Chinese books, but still not be able to speak, nor to understand speech. It is necessary for the apostolic men doing God's business to know the idiomatic language. So it helps to place the musical notes Vt, Re, Mi, Fa, So, and La next to the syllable to be pronounced to overcome this difficulty in learning the language. Fr. Jacob Pantoya first discovered the tones. These can be placed over Chinese words written in European script as follows.

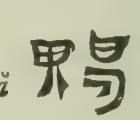
The first note in the Chinese accent corresponds to the musical note Vt and the Chinese call it cho pim, or, as you might say, the prolonged level tone. The second note corresponds to our musical note Re, and the Chinese call it pim xim which means equal, clear tone. The third note corresponds to Mi and the Chinese call it xam xim, that is, high tone. The fourth note corresponds to Fa, the Chinese call it kiu xim, and that means falling, high tone. The fifth note corresponds to So. The Chinese call this ge xim and that means level tone. The word written Ya in European letters has five different tones, each with a different meaning and each written with a different Chinese character.

tooth *yâ* 

mute *yà* 

excellent *yà* 

stupor *yá* 

goose *yǎ* 

Only the tones are different. The same pronunciation with different tones carries different meanings to the listening ear. Speech is characterized by these tones, spoken with each monosyllable (for there is no polysyllabic Chinese word). The five figures or vocalizations above can be used to show these tones.

It is very difficult to describe the great effort necessary for foreigners to learn these tones. The Chinese do not use accent marks, but they get accustomed to the pronunciation of the word, as does every nation, from childhood.

Literary men, however, know and teach the pronunciation not only by drills, but also using written marks. They always marvel at the Europeans for pronouncing their words and can never understand how we can write their words in Roman script and express their concepts so easily and perfectly. These people have no alphabet and marvel that we write any of their characters with the first, middle, and last letters and show its meaning and pronunciation. Any word can have different meanings due to the diversity of characters and pronunciations. A character such as chun can be pronounced one way in the Mandarin language, another way in Japan, and still differently in the other kingdoms, yet the meaning of the character is the same. Likewise, one might see the character which expresses the concept cum,



which means to revere. So I can tell you that one person who knows one of these languages with the characters can get around easily not only in China, but in all the other countries.

The Conclusion to the Book

These things about the Chinese empire and the adjoining kingdoms have been communicated for the serious reader. Many other things could have been brought forth and many other things have already been well described, which I thought I should not repeat, since I could better fulfill my purpose by relating, not what was already commonly known or had been treated by others, but by focusing in one volume on certain selected rarer and lesser known things in that vast empire, things observed in the regions of the East and of India by our fathers. Now I am publishing this so that such labor over immense oceans and far lands, and the things our fathers observed and wrote could be presented for others. At their request, I undertook and wrote this work, however it may finally turn out, and I have diligently and faithfully published those things as well as I could. If there is anything worthy of Christianity and of Christian literature, this is not so much due to my ingenuity and labors as to the liberality of the said fathers and their zeal for promoting letters and knowledge. Goodbye, reader, please excuse any errors. Everything is done for the greater glory of God and the honor of the Holy Virgin and Mother.

Notes

[1] Athanasius Kircher, S.J. *Prodromus Coptus.* Rome: 1636.

[2] The authenticity of the Nestorian monument has long since been established. For a good modern study see P. Y. Saeki, *The Nestorian Documents and Relics in China.* Tokyo: 1951.

[3] Tonchin corresponds generally to modern North Vietnam, and Cochin China to South Vietnam. Cochin China should not be confused with the state of Cochin in India, which was a center for the Christians of St. Thomas.

[4] Fr. Alvarez Semedo. *Relatione della granda monarchia della Cina.* Rome: 1634. Also see Fr. Louis Pfister, S. J. *Notices biographiques et bibliographiques sur les Jésuits de l'ancienne mission de China (1552-1773).* Shanghai: 1932. pp. 143-147.

[5] Fr. Martin Martini, *Novus atlas sinensis.* Antwerp: 1654, and reprinted many times thereafter.

[6] The belief that apostles had preached in India and China is found early in Christianity. Eusebius says that Bartholomew had preached in India. (Eccl. Hist. V., X., 1-4)

[7] Ebed-Jēsus, *Collect. can.* Tract VIII, Cap. XIX. See A. Guely, "Le monument Chrétiene de Singan-fou: son texte et sa signification," *Memoires de l'academie royale des sciences, des lettres, et des beaux-arts de Belgique 53 (1895-1898).* No. 8, p. 106.

[8] Josephus is the Jewish writer who saw and described the destruction of Jerusalem by the Romans in 70 A.D. The *Hegesippus* or *Aegesippus* is an abridged Latin version, written about 367-374 A.D., of the Greek original.

[9] Fr. Nicolas Trigaut, or Trigault, (1577-1628 A.D.) was the translator and editor of Fr. Matteo Ricci's journals, published under the title *De Christiana expeditione apud Sinas suscepta ab Societate Iesu,* Augustae Vind., 1615. Cf. Pfister, *op. cit. pp. 111-120.*

[10] A good and easily available modern translation is Ronald Latham, *The Travels of Marco Polo.* New York: 1958. p. 18.

[11] Fr. Kircher's mathematics do not seem to be correct in this place.

[12] Abraham Echellensis. *Tractatum continentem catalogum librorum Chaldaeorum, tam ecclesiasticorum quam profanorum, auctore Hebedjesu.* Rome: 1653. p. 167. Also see William Wright, *A Short History of Syriac Literature.* Amsterdam: 1966. pp. 27 ff.

[13] Echellensis. *ibid.,* pp. 168-170.

[14] *ibid.* p. 175.

[15] *ibid.* p. 138.

[16] *Ibid.* pp. 150-51. Echellensis notes that this is a quote from Part One of the *Aborhā.*

[17] *ibid.* p. 154. Also see Dionysius Bar Salibi, *Expositio liturgiae,* ed. et interpret. est H. Labourl. Paris: 1903.

[18] Abhdīshō' bar Bĕrīkhā, a Nestorian scholar, wrote the Marganitha (Pearl) in 1298 A.D. This was known to Peter Strozzi and was evidently used by him in his *Synodalia Chaldaeorum.* Rome: 1619. Also see Wright, *op. cit.* pp. 286-287.

[19] At the time of the erection of the monument the Syriac texts normally gave dates according to the Greek calendar. Several examples of this method of dating are found in A. Vööbus. *The Synodicon in the West Syrian Tradition.* Louvain: 1975-76.

[20] Daniel 8:1-27.

[21] Philip of Macedon, the father of Alexander, was sometimes regarded as the actual founder of the Hellenestic era, and so his name and titles are here attached to the Greek system of chronology.

[22] Josephus Justus Scaliger (1540-1609 A.D.), an important French Humanist and scholar of Kircher's era. His *Opuscula* were published in Paris in 1610.

[23] The Latin text actually says 117th Olympiad—evidently a misprint.

[24] Benito Arias Montano (1527-1598 A.D.), a Spanish theologian and poet. In 1575 he published a Latin translation of the records of Rabbi Benjamin of Tudela.

[25] *Oracula Sibyllina* 3.512-513.

[26] Evidently a passage from Bīrūnī (978-1043 A.D.), as translated by Kircher himself from the Arabic original.

[27] Latham. *op. cit.* p. 105.

[28] *ibid.* p. 80.

[29] *ibid.*

[30] See Karl Jettmar, "Bolor—A Contribution to the Political and Ethnic Geography of North Pakistan," *Zentralasiatische Studien 11.* Bonn: 1977. pp. 411-448.

[31] An Arabic extract with Latin translation from al-Idrīsi's *Geography* (A.D. 1164) was published in 1592 in Rome under this title.

[32] Rabbi Abraham Farissol (1451-1526) authored the Hebrew language *'Arhoth 'olam 'adam* published with a Latin translation at Oxford in 1691.

[33] Al-Makīn was a twelfth century Arabic historian who continued the great *History* of Tabari (922 A.D.).

[34] See preceding note 22.

[35] See Richard Tronnier, "Die Durchquerung Tibets seitens der Jesuiten Johannes Grueber und Albert de Dorville im Jahr 1661," *Zeitschrift der Gesellschaft für Erdkünde zu Berlin.* Vol. 34 (1904). pp. 322-361.

[36] Johannes de Lucena. *Historia da Vida do Padre Francisco de Xavier.* Lisbon: 1600.

[37] Cesare Baronio (1538-1607 A.D.) wrote *Annales ecclesiasticae* in thirty-seven volumes. Vol. I contains data about the Oriental churches and

quotes Fr. Lucena and Jerónimo Osório (1506-1680 A.D.), bishop of Seville.

[38]Fr. Luiz de Guzman. *Historia de las missiones que heco los religiosos de la Compañia de Jesus.* Alcala: 1601.

[39]Evidently "vai pocatae" is the title of a Syriac text used for instruction in the Jesuit Roman College. This information seems to have been given orally by Fr. Godigny to Fr. Kircher.

[40]The Church of Malabar has long since given up its historical liturgy in favor of Western forms.

[41]"Le catholique Théodose, qui occupa le siège *patriarchial* des Nestoriens de l'an 852 à 868, décida que les métropolitains de la Chine, de l'Inde, de la Perse, de Samarcande, de Hérat, de Merv, de Scham, et de Rázig ne devraient envoyer leurs lettres de communication au patriarche que tous les six ans, à raison de l'éloignement et des difficultés des correspondances par terre et par mer," A. Gueluy. *op. cit.* p. 106. Also see preceeding footnote 7.

[42]Marcus Nathan Adler. *The Itinerary of Benjamin of Tudela.* London: 1907.

[43]I Kings 9:26.

[44]See preceeding footnote 24.

[45]See Haython's account in "La flor des éstoires d'Orient," *Recueil des Historiens des Croisades. Documents Armeniens II.* Paris: 1906. pp. 115-363.

[46]*Diodorus of Sicily,* Book I.19.6-8.

[47]Latham, *op. cit.* pp. 124-125.

[48]Nasr-ad-Din at-Tusi, famous mathematician in the court of Hulagu in the mid-Thirteenth Century. Quoted by Jacob Golius (1596-1677 A.D.) in his Appendix to Fr. Martini's *Atlas.*

[49]Ulugh Beg (1451-69 A.D.) descendant of Timurlane and noted astronomer.

[50]See preceeding footnote 35.

[51]The story is obviously not accurate. Perhaps "buth" is the Tibetan word for boy, "bu."

[52]The famous Tibetan mantra, "Om mani padme hum," is not the same of a deity.

[53]The Mogul emperors were: Timur (d. 1404); Bābur (1526-30); Humāyun (1530-56); Akbar (1556-1605); Jahāngir (1605-27); Shāh Jahān (1627-58); and, Aurangzeb Alamgīr (1658-1707).

[54]Fr. Daniel Bartoli. *Missione al Gran Mogol del Ridolfo Aquaviva della Compagnie di Giesu, sua vita e morte.* Rome: 1663.

[55]Michal (sic) Boim. *Flora sinensis.* Vienna:1656.

[56]Aimé Chezaud, born at Lyons in 1604, went to Persia in 1652 A.D. Kircher admired Chezaud's knowledge of things Persian, and printed another letter of his in *Oedipus Aegyptiacus,* Vol. II. Rome: 1653. pp. 118-119.

[57]Haython. *op. cit.*

[58]Haython. *op. cit.*

[59]St. Antonino (1385-1459 A.D.), a Florentine of the Pierozzi family, wrote on moral theology. His *Summa historialis* or *Chronicon ab urbe condita* was published at Venice in 1480. He was canonized in 1523 A.D.

[60]Martin Martini. *De bello Tartarico.* Antwerp: 1654. This was an eyewitness acount of the overthrow of the Ming Dynasty by the Manchus.

[61]Confucianism.

[62]Buddhism.

[63]Taoism.

[64]See Kircher. *Oedipus Aegyptiacus.* Rome: 1652-54.

[65]Pierre du Jarrich. *Histoire des choses plus memorables advenus tant ex Indes.* Bordeaux:1608-1614.

[66]Shinto.

[67]Japanese kami.

[68]In Jodo Shinshu, or Pure Land Buddhism, salvation is sought by repetition of the prayer "Nama Amida Butsu," that is, "Praise be to Amida Buddha!"

[69]Francis de Belleforêt. *L'histoire universelle du monde.* Vienna: 1520.

[70]In Nichiren Buddhism the Lotus Sutra is regarded as the highest expression of truth—hence its slogan, "Namu Myoho-renge-kyo," that is, "Praise be to the Lotus Scripture of Truth!"

[71]Jenxii evidently refers to Zen Buddhism.

[72]Latham. *op. cit.* p. 427. In modern times the use of Polo's narrative by the unnamed author of *Japanese Idolatry* might be regarded as plagiarism, but this was not the case in earlier times.

[73]Vergil. *Aenid.* IV.511.

[74]Christopher Borri. *Relatione della nuova missione delli PP. della Compagnia di Giesu.* Rome:1631.

[75]Latham. *op. cit.* pp. 98-99.

[76]Plutarch. *Moralia II. 3.*

[77]The reference is possibly to Ludolphus de Suchem, or Sudheim, rector of the church at Suchem, East Westphalia, who travelled to the Holy Land, Syria, and Egypt in 1336-1341 A.D.

[78]This is not in Latham's text of Polo. The modern text of Polo as established by literary criticism is much superior to that available to Kircher.

[79]Latham. *op. cit.* p. 276.

[80]Philostratus. *Life of Appollonius.* Book III, Ch. XIV.

[81]Nicolo Conti visited Vijayanagar in 1420 in the reign of Davarāja II and left an early description of Indian customs, including the practice of sati, the self-immolation by a widow.

[82]Ludwig de Varthema. *Itinerario.* Rome: 1510.

[83]Adler. *op. cit.* pp. 65 ff.

[84]See Peter R. Bachmann, *Robert Nobili, 1577-1656. Ein missionsgeschichtlicher Beitrag zum christlichen Dialog mit dem Hinduismus.* Rome: 1972.

[85]Filippo de Marini. *Historia et relatione del Tunchino e del Giappone con la vera relatione ancora d'altri regni, et prouincie de quelie regioni, e del loro gouerno politico.* Rome: 1665.

[86]Jean Bollando and Godfrey Henschen. *Acta sanctorum quotquot toto orbe coluntur.* Tyrnavia: 1743.

[87]The Hindu trinity is Brahma (Creator), Vishnu (Preserver), and Shiva (Destroyer).

[88]The transformation of the primeval man into the cosmos is described as early as *Rigveda* X.90.13-14.

[89]The ten incarnations of Vishnu are described in eighteen long Sanskrit poems called the *Purāṇas,* or "old stories."

[90]See footnote 87.

[91]There are many good modern books on Indian philosophy and religion. For example, see: Heinrich Zimmer. *Philosophies of India.* Princeton: 1951; Surendranath Dasgupta. *Indian Idealism.* Cambridge: 1962; and Paul Deussen. *The Philosophy of the Upanishads.* New York: 1966.

[92]Antonio Ceschi di Santa Croce (1618-1656) was a Jesuit missionary in India. Kircher studied his writings in the Jesuit Archives in Rome. Ceschi's letters were not printed until 1683, after Kircher's death.

[93]The water lily *(Nymphaea)* was well known in China and was a favorite theme for artists and poets.

[94]Latham. *op. cit.* pp. 256-257.

[95]Giovanni Battista Ramusio (1485-1577) published his *Delle navigationi et viaggi raccolte da M. Gio. Battista Ramusio* at Venice in 1556.

[96]Latham. *op. cit.* pp. 178-179.

[97]Acts 28:1-6.

[98]Latham. *op. cit.* pp. 89-90.

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YANCHUT.
SASSA REG.
TIBET
REG. et SISAN
ANJOU REG.
LEOTCHEU
PEKING
PECHELI
XANTUNG
CORREA
PENINSULA
JAPONIA
OCEANUS SINICUS
HONAN
KIANGNAN
SUCHUEN
HUQUANG
CHEKIANG
KIANGSI
QUEICHEU
YUNAN
QUANGSI
FOKIEN
QUANTUNG
SAO.
TUNCHING.
OCEANUS
INDICUS.
HAINAN Insula
Tropicus Cancri
Septentrio
Meridies
Occidens
Oriens
IMPERIUM SINICUM Quindecupartitum.
Imperium Sinicum in XV Regna seu Provincias distributum una cum genuino situ Urbium Metropolitanarum, Montium, Fluminum, Lacuum, caeterarumque rerum consideratione dignarum.


Septentrio
Occidens
Oriens
Meridies
TARTARIA
MOSCOVIÆ PARS
MARE CASPIUM
Turchestan
PERSIÆ PARS
Sinus Persicus
ARABIÆ PARS
OCEANUS
CASMIR REG.
REG CABUL
REGN CASIAR
TIBET REG
REG MARANGA
REGN
INDIA EXTRA GANGEM
Tropicus
BENGALA
REGN Camboia
LAO REGN
Couchunchina
SIAM.
TSIONPA
Cancri
SINUS CAMBOJÆ Sive GANGETICUS.
INDICUS
ZEILAN
MAGNA
NIGRA CATHAIA
CATAIUM
Deserta Belgan
Deserta Cor
Kircalli
Agra
GANGEM
Mallivæ Ins
Maldive Ins
Pulo Condor
Haiuan
Tenchin
Tsiompa
CATAIUM variis apud Geographos nominibus notatur, ad eos passim qui eum adeunt, ac eius seu confinatum denique completus itinerum ut ad dicta spectantes, tandem in ipsa CHINA Cathaiam regentes. Quod ut patrat, itinerum a diversis eo de causa susceptorum tractus in hac mappa Geographica (in qua tum longitudinum tum latitudinum curvis ad eiusdem itinerum exhibitionem parallelisant) dispositos exhibemus.
TABULA GEOGRAPHICA Itinerum a variis in CATAIUM susceptorum rationem exhibens

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